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NATURE

CONSIDERED AS A REVELATION.

IN TWO PARTS.

PART I.— BEING AN ARGUMENT, TO PROVE THAT NATURE SHOULD BE REGARDED AS A REVELATION.

PART II.—FURNISHING SPECIMENS OF THE MANNER IN WHICH THE MATERIAL REVELATION MAY BE EXPLAINED.

BY THE

REV. ROBERT BAYLEY, F.S.A.

Ἐμβλέψατε εἰς τὰ πετεινα. * * * καταμάθετε τὰ κρινα τοῦ ἀγροῦ. * * * τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτισεως κοσμου ποιήμασι νοούμενα καθορᾶται.

LONDON:

HAMILTON, ADAMS, AND CO.

1836.

282.

BIBLIOTHECA · BODLEIANA

DEDICATION.

TO THE RIGHT HONOURABLE

CHARLES TENNYSON D'EYNCOURT,

M.P., M.A., F.R.S., F.S.A., &c. &c. &c.

BAYONS MANOR.

RIGHT HONOURABLE AND DEAR SIR,

I dedicate this little volume to you, partly as an expression of my admiration of your private and public character, and partly because I know the *subject* of the following pages, has long occupied your attention. If another reason for the liberty I take, in prefixing your name to such a trifle, were necessary, it might be found in the fact that you are the esteemed patron of the Louth Mechanics' Institute, before whose members the argument of this volume was read as an essay, when the author was resident in that neighbourhood.

That you may long continue, with increasing happiness, to ornament the literary, domestic, and political circles, where, from being well known, you are much valued, is the earnest desire of

Your obliged
And faithful Servant,
THE AUTHOR.

Sheffield, November 1st, 1836.

INTRODUCTION.

Some years since, when reviewing the forms in which Natural History appears in the Bible, I became convinced that all the objects in Nature were intended to teach such scientific and moral truths, as (though subordinate to the salvation of the mind) were of the utmost consequence for man to know; that in short, Nature at large was intended to be a *material* Revelation. At that time I had read little; and had certainly never seen any work illustrative of what appeared to me the highest, and, therefore, the true end of Natural History: still less did I find one avowing the principles of this; yet in most of the works on natural science, I observed a general propensity to moralize, although their authors appeared to consider that propensity a

weakness, and the morals themselves in need of an apology! Years passed away during the progress of these opinions, of which I occasionally became almost suspicious, when I saw the contempt which their mention frequently excited, and that even from men, who professed to be "far seen" both in the mysteries of Nature and in the meaning of Revelation. Still I studied the *material* Revelation, not forgetting its *necessary subordination* to that "written with the finger of God," with a youth's ardour, with a tyro's surprise; while all I saw strengthened my conviction that we had now lost the true use of Nature, which was therefore a speechless oracle to most, a clasped volume to all; and that we should never rightly estimate the wonders and goodness of the *verbal* Revelation, until we should again learn the long disused but "living language" in which the *material* Revelation "sends out its words unto the end of the world."

After my peculiar views of Nature were matured to their present state, I observed in the interesting volumes of Kirby and Spence, that *they* considered the material world "representative and emblematic;" but they advance no proof, they furnish no rules, they supply no specimens; and while they appear confident in the maintenance of the *principle*, they are equally cautious in its explanation. Very recently I have seen four small works, which, also admit this principle *in part only*, but very feebly elaborate its moral applications. They are the following:—

1. Le Langage des Fleurs: par M. Aimé Martin.
2. The Sentiment of Flowers: anonymous.
3. Flora's Interpreter; or, the *American* Book of Flowers and Sentiments: by Mrs. S. J. Hale.
4. The Christian Ornithologist: anonymous.

I do not certainly know that it was the intention of the first author to deduce *morals* from the qualities of the two hundred and eighty flowers, which have been selected as specimens of the instructive powers of Nature; but if it were, I cannot think the success is considerable. For amatory interpretations, not, however, very gross, yet not the less obnoxious on that account, are affixed to nearly half the number of flowers which the volume mentions; while to a considerable portion besides, "sentiments" far too frivolous for so solemn an instructor as Nature, are attached; which facts, notwithstanding the great sale of this beautifully printed book, sufficiently shew that its influence on the minds of youth *must* be detrimental.

The second work appears to me but little superior to the first, of which it is partly a translation and partly imitative. It contains about three hundred specimens of flowers, and to *more than a third* of that number, amatory interpretations are also affixed. Does the author pretend that love should form a third of life? or that a third of Nature's lessons are merely about love, the last subject on which we stand in need of a Revelation? That I am not doing injustice to these authors, I will quote some of "the flowers and sentiments" which their books contain:—

The Yellow Day Lilly,	Coquetry.
Thorn Apple,	Deceitful charms.
Tulip,	Declaration of love.
Sweetwilliam,	Finesse.
Scarlet Ipomæa,	I attach myself to you.
Spindle Tree,	Your image is engraven on my heart.
Sweet-scented Tussilage,	Justice shall be done you.
White Rosebud,	The heart that knows not love.
Ranunculus,	You are radiant with charms.
Monthly Rose,	Beauty ever new.
Rosebud,	Young girl.
Rosemary,	Your presence revives me.
White Poppy,	Sleep of the heart.
Mignionette,	Your qualities surpass your charms.
Black Mulberry Tree,	I will not survive you.
Nosegay,	Gallantry.
Musk Rose,	Capricious beauty.
Peruvian Heliotrope,	I love you.
Pine Apple,	You are perfect.
Flora's Bell,	You are without pretension.
Ice Plant,	Your looks freeze me.
Lilac,	First emotion of love.
Garden Daisy,	I partake your sentiments.
White Daisy,	I will think of it.
Asphodel,	My regret follows you to the grave.
American Cowslip,	You are my divinity.
Acacia,	Platonic love.

Who does not see, that instead of elaborating "the sentiments of flowers," these authors have rather furnished a lover's conceits about the flower garden? This would be a correct title for some parts of their volumes: while "elegant extracts" would aptly describe the rest; for they contain nearly two hundred quotations from the poets, and about fifty mythological tales from the classics. Besides, when a moral is attempted, it frequently appears to depend on no analogy which would commend itself to all; but on an individual conceit or a classic allusion, and even on the defects of the author's mind.

Nor is "Flora's Interpreter," the third of the above-mentioned books, free from similar censure; for, out of about two hundred and thirty specimens, more than a hundred of them are made to refer to some sentiment of the softer passions; which, with its marked nationality, are sufficient reasons why the book will be discountenanced by those directors of the youthful mind, who know that such works are more destructive when they are elegant and less gross. By the Author of the following pages, it would be considered a public calamity, should it ever be deemed allowable in this country, to admit amatory *instructions* to youth, which is, in fact, the tendency of the three works just mentioned: and gone would be the mental glory and the dignified morals of England, if its flowers should ever stand, in the esteem of its maidens, the mere hieroglyphs of sickly sentiments, or the love-letters of the national mind. That they

have been such for ages in the oriental world, is one of the causes and proofs of its effeminacy; and that such "sentiments" should be popular in France, is no prophecy that the time is near when that great nation, shaking from herself the load of trinkets and Italian airs, which enfeeble her loins, shall at last add dignity to her powers, and gravity to her morals.

The fourth of the books which I have mentioned, though less literary in its pretensions, is a selection of about seventy birds, of which an account is first given, and then a moral, which, often prolix and poetical, has yet certainly a religious tendency.

But all these works differ from the following *materially*, which, besides proving that Nature should be regarded as a Revelation, neither confines its lessons to Botany nor Ornithology; but furnishes rules by which, from the atom to man, we may easily excogitate much that we were intended, to "read, mark, learn, and inwardly digest."

The only author who has boldly avowed the *principle* involved in the title of this trifling volume, was the celebrated John Hutchinson, whose familiar acquaintance with Hebrew literature, and the whole ritual of idolatry, was strangely in contrast with his vituperative temper and his barbarous style; a style which, besides being marked with the longest sentences in the English language, and interrupted with frequent *et ceteras*, when the author was too indolent to finish his meaning, does more injustice to some of his magnificent

thoughts and sound criticisms, than the whole herd of his little revilers. For there is little doubt, that if his works had been written by Hervey or Blair, his system would have been as popular as it is now obscure. But even Hutchinson appears to confine the instructions of Nature to the fundamental principles of science, and to the Divine character. To explain the instructions of Nature, however, was only one of his *subordinate* objects; hence, it is neither supported by proof nor illustrated by examples, to any extent: since his favourite notion was, that the Bible, or the verbal Revelation, was intended, as well to convey an accurate knowledge of the universe, as of what God had "laid up for them that fear him."

With respect to the following work, all the Author would bespeak for it are justice and candour; for, of its character, it does not comport with his views to speak. Its general design is to find employment for youth, in one of the most delightful fields of thought, and, if possible, to rouse the attention of Christians to those objects to which "holy men of old, who spake as they were moved by the Holy Spirit," so frequently referred, to confirm their highest arguments, or to illustrate their most abstruse themes.

The specimens in the second part, are selected because they are mostly common; and, if they are few, and only encumbered with one moral, it was done with the view of being as little tedious as possible; as, more than a dozen morals have sometimes been suggested to the

Author by the same object; and, instead of five or six hundred specimens, it would not have been difficult to have multiplied them to ten thousand. Brevity was also studied, because it was wished to leave much to the teacher; as well to preserve his authority in instruction, as to stimulate the invention of both pupil and teacher: and, for the same reason, the moral is not always expressed in terms most suitable for children, who will, however, as the Author knows, from much practice, be quickly interested in the plan.

The Author does not pretend that the aptest moral is *always* chosen, nor that the greatest peculiarity in an object is always selected; and as both must be dependent on opinion, the teacher can easily add to the moral, or substitute a better. No one is more aware of the defects of this little work than its Author; yet, with all its defects, what would be the result, in the formation of its character, if the rising generation should be accustomed to link some important moral with every object in the material world? Then would Natural History be an enchanting study to our youth, whose taste would be as much refined as the heart would be expanded, or the understanding stored; objects which are generally deferred till manhood, or neglected altogether.

Should any one affirm that this method of instruction is too artificial, let him try and prove it: for as the thousand facts in Natural Science are not trifling, nor the morals frivolous, the objection is equally valid against all other modes of education, as most of its

processes depend on imaginary resemblances; and that is doubtless the best which, in the least time, and with the least labour, effects the best changes in the taste and habits of the learner, and imparts the most important information.

The Author also submits, that this mode of teaching morals is superior to that of making *fables* the medium, which is the plan of Æsop, (and the humbler fabulists,) whose celebrated work is founded on the principle of this—namely, that of using natural objects to suggest lessons for men. But Æsop's work, besides being too mixed and satirical, is too limited and indefinite; and, if it were not so, to the Author of this work, it could never be considered satisfactory, because it does not avow that "Nature is a Revelation," on which account, its gravest parts want authority, and its most instructive want impression. Instead of boldly considering the moral lessons, deducible from material phenomena, parts of the primary design of the Creator, (of whom, Æsop, as a heathen, must have been ignorant,) he resorted to fables as a device of satire, or, he considered them the archives where his genius might deposit her precious legacies to immortality. If such were his designs, they have been accomplished; but, in a Christian's estimate, there must ever appear weighty objections, both philosophical and religious, to to the employment of fables as the medium of conveying moral instruction. For the basis of fables, and of their consequent morals, is falsehood. It is a delusion which

the child soon detects; and, though it may be pleased with the tale, it knows that the animals and vegetables neither reason nor talk; and, on that account, it will feel the authority of the moral lessened by the absurdity of the narrative. There is little hope of teaching morals with a laugh. This fabulo-moral mode of instruction is also objectionable, because it nurses the love for the marvellous, which is commonly one of the most detrimental qualities in the composition of character. For it must, doubtless, lessen the distinction between falsehood and truth, as well as make their moral qualities less influential, when falsehood is either made the basis or the illustration of "truth, which cannot lie." If this, however, were not the case, there are no advantages gained by making fables the medium of morals, which are not secured to a greater extent in the method which the following pages propound.

Perhaps it is needless to suggest to what classes the following work would be of advantage: but the Author may be pardoned if he hopes, that to schools, to the nursery, to the biblical student, to the anxious but incompetent parent, to the religious, and even to the natural historian himself, not to mention the imaginative and the intellectual, such a work may not be deemed useless. For, besides the six hundred morals, always among the most difficult things to teach youth, the book contains more than a thousand facts in Natural History.

He commends it with simplicity to the Providence of God, and to the good sense of the public; and if it should be condemned by both, as the Author has had his reward in its composition, he has only to add, let it fall.

MAN'S BOOKS.

From every grain that grows on earth,
  From every flower that scents the wind,
From every beast that has had birth,
  And every bird of every kind ;—

From all the insect world of life,
  With every bolt of thunder blue ;
From stones and soils that know no strife,
  And from the quick-winged seasons too ;—

From darkness, light and heat, and breath—
  From whirlwinds, blight and dew ;
From hunger, thirst, and pain, and death,
  Sorrow in every cloud-bright hue ;—

From seas that suck the tempests down,
  And sands that drink up floods ;
From mountains which the mists do crown,
  And from primeval woods ;—

From vales where harvest claps her hands,
  And crooked streams soft glide,
From moors, and pits, and marshy lands,
  Where snakes and lizards hide ;—

Man is expected much to learn,
  Much to feel, and much to do ;
Since shortly it will be his turn
  To give account, as stewards do.

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PART I.

PROVING THAT NATURE SHOULD BE CONSIDERED AS A REVELATION.

CHAPTER I.

——— *sic omnia* ———
In pejus ruere, ac retro sublapsa referri.

NATURE MUST HAVE BEEN AN INTENDED REVELATION OF MUCH MORAL AND SCIENTIFIC TRUTH, BECAUSE, FOR AGES, MEN HAD FEW OTHER INSTRUCTIONS.

THE following pages claim not the honours of discovery, but they appear with the disadvantage of what is new; for the views which they contain are sanctioned by few of the learned; but the confidence of their writer is great, when he remembers that they propound nothing without proof, and that his views, however neglected, *may* yet be true.

The Author is aware that the title of the book subjects it to prejudgment, without examination; and, on that account, he protests against been included among those who would substitute Natural for Revealed Religion. Nothing in these pages is intended to countenance the slightest neglect of its claims; none of its acknowledged doctrines are repudiated, nor is the least of its duties disregarded. They neither approve the sceptic's sneer nor the tyro's flippancy: while it is far from their aim to supersede the truths of the Evangels, or the conclusions of the Epistles, by any modification of natural science, or to derogate from "the faith once delivered to the saints," by subjecting it to unhallowed comparisons with the philosophies. If he did, however, propose to substitute Natural Histories for biblical study, it would not be the systems of Linnæus or Cu-

vier, both of whom he considers as far from *the true* knowledge of Nature, as they were useful in classifying its objects.

By Nature being considered as a Revelation, we mean, that it was at first Adam's Bible, and was intended to have performed, for him and his progeny, had they continued perfect, *most* of the services which the Holy Scriptures perform for us. For it appears that *our* Bible would have been as unsuitable to them, even *if* its chief events *could* have transpired, or its doctrines have been promulged in a perfect world, as Nature, their principal Revelation, is inadequate to the *present* necessities of man. Let not the religionist take alarm; let not the bigot frown; let not the orthodox tremble; let not the educated sneer: for we intend no scepticism, no outwork to heresy, no prefatory step to an abandonment of the faith of our forefathers, no substitution of miscalled Natural for Revealed Religion: we propose no check to the softest winds of devotion; we raise no mist to damp the purest of the spiritual fires. If, however, the reader be one who thinks nothing safe which has not been admitted by the creed-maker; nothing right, profound, or beautiful, which bears not the sectary's image, or the superscription of custom, we address not ourselves to him: to him we deign no appeal. Since, if mind be prepossessed, what hope is there for truth? If the judges be suborned, what gives value to the verdict? Who would storm the mental citadel, to be rewarded with the plagues of prejudice, or the blasts of passion? But if the reader be one who enjoys what is known of Nature, and longs for more; who has heard some of the sweetest sermons in the harmonious hum of the bee-crowd; some of his finest poetry from the chittering sparrows; who has admired to tears, the daisy and the wild rose, and who loves the solitary ramble among woods and brooks, decayed leaves and upshooting flowers; who reads a collect from a leaf, and wets it with a grateful tear, or a warning

from the winter's day, stirring the soul to virtuous suffering or beneficent action;—a reader who feels the paucity and undevoutness of our Natural Histories, and finds some sort of mystic responses in himself to all Nature's voices, a quick cognizance of her intentions, a child's reverence for all her appearances, a lover's admiration of their beauty; one whose buoyant foot has trod all the hills and dells of his neighbourhood, and occasionally felt the mire and the slough as if enchanted ground, and the rain as holy water, and who has looked upon the snow-storm as a lesson of the purity that God sends and expects from man; to *him* we do propound our arguments and make our appeals. Such will forgive an inapt expression, or pardon the idiosyncrasies of style.

Nature must have been intended as a Revelation, because man had, for centuries, scarcely any other means of moral and scientific instruction.

In order to appreciate our argument, we must imagine ourselves transferred to Paradise, and mere spectators of new-made man. What would he know? Every thing? That would suppose him a God! Nothing? This would degrade him, indeed! How, in either case, could the Deity have looked at his creature, and, from the consciousness of his being himself in miniature, have pronounced him "very good?" If, however, you suppose Adam to have had a little knowledge, just what was necessary for his safety and enjoyment, that the pleasure of acquiring the rest might not be forestalled, but with a mind that outspaced infinity, a capacity that would outgrow the universe itself, what must have been the method of his mental acquisition? The intuitions of his own spirit? This would infer its all-sufficiency. From books? Whence obtained? From old tabular inscriptions of a former world? How excavated; or did they exist? From angelic scholarship? That would mar his reward. From audible voices of his Creator? This would disturb his freedom:

of choice, and cramp the laws of accountability. A distinct view of the character of his Maker, and such other fundamental truths as were essential to his well-being, were doubtless granted, to introduce a parent stock of elementary conceptions in the human mind; and, to convey these, we are told that "the voice," i. e., the word or person of Jehovah (Elohim) "*walked* in the garden, in the cool of the day." But how would Adam ascertain subordinate facts, or learn the structure and intent of that exquisite panorama into which matter was at first wrought? From what would he infer? On what would he reason? Oh, how beautifully true then was it, that "the invisible things of *Him*, from the creation of the world, were *clearly* seen, being understood by the things that are made." For Nature, then, was not a darkened Revelation, as now; evil having been introduced, partly to punish and partly to correspond to the evil in man. Now it is a battered inscription, or a blotted page; its sibyline leaves are soiled with the murderer's hand, and ript by the careless possessor; the differences in some parts of the record have perished, while some of the similitudes are confounded or destroyed. *Then*, however, Nature was a new volume; every page was illumined; every character was distinct; every chapter was full. *Then*, there were no blood-tales to startle, no intrigues to watch; no graves to make, and no calamities to bewail.

For you will observe, that though we claim for Nature the honour of being a partial Revelation still, we do not pretend she is what she was in the days of Adam. As far as he went from his original character, did the natural economy retire from its pristine glory. The earth did not bear the thistle till Adam had brought the curse into her bowels; nor did the thorn ever tear his flesh, or prick his side, until he threw on earth a rebel's shadow. If the whirlwind, then, ever swept through the bowers of Eden, it brought no pestilence in its breath; it left no weepers in its train. If the

gold-sanded Pison, that washed its fragrant banks, ever overflowed, it spread no devastation. If the keen blue lightning ever danced from heaven to earth, it sped with no vengeful intent; the fold was not alarmed, the poplar was not blasted; it scorched no flower at Adam's feet, it split no cedar above his head. No sun then made him "weary by day;" no moon struck him with her chilly beams at night. If the volcano roared below, it shot up no streams of indignant fire at men; it would never have sepultured his cities in ashes, nor turned his gardens into a dead sea. If the earth then quaked, it inspired no fear, it levelled not the mountain with the plain, nor produced dismay among the herds. The birds eyed not the hawk's wing with alarm; and the tiger would then pur and play with the kid: for no death-scream rung through Paradise before the curse, as the oppressor's voice and the glutton's maw were unknown. Since all these things, if taken rightly, are but vital pictures, the emblems and hieroglyphics of subsequent men. And, except we can suppose that Adam was first placed in a house filled with evil and death, where destruction in all forms was ever proceeding; power crushing the weak, guile taking the simple, ferocity devouring the innocent; except it can be shewn probable, that the sights of variform misery, the everlasting warfare of the animals, the bones of the dead, the fears of the living, the skins of the unfortunate, the prowling of the greater, and the flight of the weaker creatures, the sting of the nettle, and the death-shade of the upas tree; the deceptive mirage, the swarded quagmire; in short, that the boundless labyrinths of evils which now thread the world, were not likely to corrupt, or at least, to disturb the happy mind of Adam, but were more likely to impress him with the benevolence of the constitution under which he lived, and with the general happiness of all;—unless this can be *proved*, it would appear doubtful whether *any* of the present *natural* evils at first existed. I believe they did not exist; that

then nothing "hurt nor destroyed in all the holy mountain;" and that what the prophet anticipated in the moral world, when it should be perfected, was to be but the mere re-occurrence of what had been in Eden when "the wolf dwelt with the lamb, and the leopard lay down with the kid, and the calf and the young lion and the fatling together."

Does any one doubt whether such unanimity ever obtained among the animal races? Why should such doubts be considered reasons against it? Would not such a state be more productive of animal happiness? Is it necessary to the lion's majesty or form, that his maw should be washed with blood? Is it essential to the perfection of the lamb's innocence, that it should die under the eagle's talons, or the butcher's knife? Does it contribute to the beauty of the fawn, that it is often chased to death? Or to the interest of the hare, that it is so affluent in foes? Is the carniverous appetite of the dog necessary to his fidelity? If not, whence then, did the Prophet (Isa. xi. 6.) draw his imagery? Was it mere fiction? What! the most high God base the solemn predictions of revealed truth, on fiction! Propose to bring man by a series of moral discipline and Divine influences, to a state which, after all, was compared to one that was most unnatural! For, if the animal state, which Isaiah there supposes, were not the Edenic state, the supposition of a pacific animal world *is* most unnatural; and, according to our conceptions of excellence, which are but borrowed from the infinite mind, the prophet mentions a more perfect state of animal existence than the Creator had formed, though He, at the creation, called it "very good," which it could not have been in the superlative sense, in which that expression is to be taken, if there were a superior state in which it might have been created. If it be unnatural for man to murder his brother, unjust for the strong to oppress the weak, cruel for the wise to take the ignorant by guile, unamiable for one

to vex another among men, why should they be considered marks of perfection in the animal natures? If war be detrimental to our happiness, why not to theirs? If deceit be hateful among men, why is it beautiful in lower grades of life? If the little should be protected against the great in the human family, why not in the irrational tribes? If it be "a pleasant thing to see" how "brethren dwell together in unity," why not to witness a correspondent harmony of inferior natures? Had Adam continued perfect, the very sight of the disorders, the pains and the death of the natural world, would have made him unhappy; which would never have comported with his perfection, nor have contributed to his admiration of his Maker, nor have confirmed his assurance that his own bliss would be perpetual. Let it not be said by the Lilliputian philosopher, that the constitution of the animal world necessitates its habits; that the hooked bill is a mark of the prey bird, as the claws and flesh-teeth are the livery of a beast of prey. We know it is so now; but doubt whether it was so from the beginning: for, if our positions be right, when man sinned, it behoved the Almighty to alter the constitution of such things, to correspond to the moral change of their superior, man.

That some alteration in the animal economy has occured since the creation, is clear, from the extinction of some of the larger classes, whose skeletons have been reconstructed by geology. If changes have been made in the numbers or kinds, the causes which made those changes necessary, might have justified them in the constitution of such races of the animal world, as have become carniverous. And the same causes, the design of making animals the instructors of man, may first account for the original production of such living hills as the megatherium and the mastodon, which, when man was more powerful, might have humbled him with their disproportionate strength, and served him by checking the tyranny of more prolific, though smaller races; and

secondly, for their subsequent annihilation, which was probably to illustrate the unconditional sovereignty of Jehovah over the animal world, whose giant races perished with the diminution of the power and age of man, as well to preserve the proportions of animal forms, as to prevent man from adding these colossal brutes to the multitude of his gods.

But these are not the only alterations which Adam's errors have produced in the world. Mighty would have been the difference of the universe from its actual condition, if man had kept his allegiance; on the principle that God has formed the external condition of all creatures analogous to their true characters. Is not the nest suited to the bird? The lair to the lion? The rock to the eagle? The hole to the badger? The water to the fish? And where was man's primitive abode? Every where was then his home; and skies, mountains, winds, fires, flood, vegetable forms, and animal life, were but the furniture of his house; the servants to do him pleasure; his living library! But for his fall, such was his sinless thought, and such his invulnerable body, that he needed no clothes, which, however graceful or gay, are but ornamented or perfumed chains! His body then *would have been* the mental mirror, no feature would have misled, no expression have been coined. Seasons abated not his vigour, nor soiled his beauty; and while no guilt dwelt in his heart, no shame mantled his cheek. Then he needed no artificial abodes; for what mansion could be like earth, what beauty like Paradise! There every sod was redolent of odours, and every bough was vocal with such melodies as seraphs might hush to regard! Then man ate no flesh food; for he sank to the animal level, only when his angelic essence left his grosser appetites; when his likeness to God was superseded by his resemblance to the beast. Then man was doomed not to labour; his hands did not tremble with pain, and his sweating brow never marked him slave; while

the glad earth with conscious pride, pushed her fruits and flowers into constant luxuriance and ripeness for his supply. And what medicine would Adam need? Could the fevers scourge his blood into a gallop round the heart? Dared hunger pinch his tongue? Would thirst have maddened his brain? Would pain have bowed his loins? Would care have blanched his beard? Could he have been shut out of the world by defective senses? Needed he to have dug a grave, or written an epitaph? Ah no,

> —— "this new made world, another heaven!
> From heaven-gate not far, founded in view,
> On the clear hyaline, the glassy sea,"

while Revelation, with an overwhelming, an ungainsaying authority, affirms, "by one man sin entered into the world, and death by sin." And who will presume to say, that human death was the only form of it intended, when the world, if the present system of universal and reciprocal slaughter existed before, was already no stranger to death?

Besides, as a social being, man would, in a perfect state, have not needed governments any thing like the best which are at present necessary; for there would be no need of laws against evil, when there was no disposition to commit it. Commerce like ours, could never, in a perfect world, have existed; for there would be no propensity "to lay up treasure on earth." Nor would it have been necessary; for the selfish principle then was but a compound of justice and benevolence. This would have superseded all the systems of punishment, and that, the broods of interminable and trackless sufferings which are their result. The tocsin would never have tolled a prelude to war, and the battle-shout would never have "rent the welkin." The present systems of learning would have been as useless as webbed feet to man in his primitive glory; for as his judgment would not have to take truth by storm, and siege, as students do now, what he had once acquired,

as a perfect being, he would never forget. Education at all like ours would have been impossible; for none would have felt himself the mental slave, none the lord, of his brother. It is questionable whether earth would have been so populous as sin has made it; since the multiplication of the species is mentioned as a part of the curse. Between man and the animal world, the present strife would not have arisen; the animals taking the part of heaven against their treacherous and subordinate god; but the leopard would have licked his feet like the purring cat, and the boa have glided in harmless playfulness along his path. The lion and the bear would have toyed with man's children, and the lark, with her breast dropping with dew, might have sung her matins from the vulture's wing. Then the Church would not have been separate from the world. The incarnation would not have been necessary, and the vast activities of Providence must have had a different constitution, another intent. That in the Divine nature, which it would *now* be an incalculable loss not to know, would then have been comparatively useless knowledge. The Holy Spirit must have pursued a different discipline and tuition with good men; and his work, without resistance, would have been rapid as light, magnificent as its source. Aaron needed not to turn his rod into a serpent, nor Moses the Nile into blood, to rout the infidel influences from the heart. The sun would never have halted over Gibeon, nor the moon in the valley of Ajalon, to embolden the pilgrim Israelites, and leave a record among the stars that God had "chosen Jerusalem to put his name there." Ah, what an earth was this intended to be, with not a grave! Not a clod wet with blood! Not a war note among all the voices of Nature! Not a look of sadness among "the cloud of witnesses!" No orphan's wail, nor widow's weed, nor childless parent! But all species, as in different octaves, yet from one key, expressing the gladness of the universal and deep filled soul! No bolt

in heaven pointed at earth; no atom or thought on earth, armed against the skies!

Nor is all this episodic to our theme; for whatever shews the great changes that have passed on man, prepares us to admit the changes that have occurred in his habitation, which was all Nature. Let us now return to our position, that Nature must have been the chief medium of moral instruction to man in his primitive condition. I say the *chief* medium; because, I do not pretend that there were no other sources of moral light. As, for ought we know to the contrary, those "sons of God," who shouted their acclamations at his birth, might have *occasionally* been sent down to instruct man in such moral truths as none of the hieroglyphs of Nature could suggest. Or, he that, in after days, lay in a cloud of the temple's incense above Bethlehem, while he pronounced the benedictions of a new-born Saviour to the shepherds, who sat

"Simply chatting in a rustic row,"

might have been, *at times*, commissioned to teach man how to work his thoughts in logic, to adapt his knowledge to practice, or to preen his imagination's wing. But to suppose a *frequency* of intercourse with such spirits, whether guardian or ministering, would be equally incompatible with moral government; and with that undisturbed agency of the human mind, which is the indispensable preliminary of either virtue or vice.

There is nothing plainer than that Adam's knowledge must have either bounded with the limit of his senses, or have extended beyond material into spiritual things. But why should we suppose that he would know anything beyond the instructions of his senses, which are the natural provisioners for the mind? Have we an idea in all our literature unborrowed from Nature? Have any of the poets one pure creation of fancy, one unmixed image? Have our most abstract thinkers conceived of one purely spiritual thought, or uttered

one perfect abstract sentence, uncompounded from matter? Doubtless not. For, if we divide all our knowledge, excluding Revelation, into five chapters, headed with the names of the five senses, there would be no idea left which would not range to these divisions; no thought of so spiritual a nature that it did not enter the mind through the senses, and borrow the qualities of matter to make it tangible to man. Our five senses answer to the five primary qualities of matter: but we have no sense for acquiring spiritual ideas directly. The construction of Nature and the mind are, however, such, that "the things which are seen" convey impressions of "the things which are unseen," by a natural excogitation, as general as it is just. This is the law *now* with man, in every step of his history; and this was the law at first. And this arrangement of physical and mental laws is more than all the volumes, commendatory of the beneficence and wisdom of God. Here we prove that Adam, except he had more senses than we have, must have been liable to the operation of the same law; i. e. dependent for all his knowledge of mental, moral, and scientific truths, on the ideality of them which is afforded in material forms and animal organizations. To this, add the recollection that Adam, when perfect, would not have need of more than a very limited verbal Revelation, and that *not* explanatory of the ordinary *rules* of Divine Government; but *chiefly of such facts*, either historic or prospective, as could not well be taught by the suggestive powers of Nature; and then we must feel that our perfect progenitors were necessitated to infer "the things which are not made, from the things which do appear." But was there any hardship in this arrangement? Was not Nature's voice then clearer? Did not her images stand in relief? Was not the human heart then more susceptive?—Were not minds then more tender and capacious; the senses less worn; the study new, and the curiosity keen?

CHAPTER II.

"*As much as the shoe is adapted to the foot, the glove to the hand, the glass to the eye, the wing to the bird, or the fin to the fish, is all Nature adapted to instruct man, and man to receive that instruction.*"

THERE IS AN EVIDENT ADAPTATION IN NATURE TO IMPART, AND IN MAN TO RECEIVE, INSTRUCTION FROM THE MATERIAL ARRANGEMENTS.

It is indifferent to this part of the argument, from what class or country we select the objects in Nature, to verify the rule, or man to illustrate its influence; because all, of both classes, are sufficiently conclusive to justify the position at the head of this chapter. For who, of our readers, as he walks through the fields, in any season, or watches any of the motions of animal life, or the development of the vegetables, is not conscious, when he attends to the proceedings of his own mind, of a ceaseless stream of moral and intellectual impressions, which exert their influence over him at the time, if not subsequently? Whether we intend it or not, when we see the busy ant toiling with its atom world, its "moment's space," who does not *feel* a lesson on industry? What pugnacious family does not *feel* a nameless influence when directed to the peaceful sheepfold, where there is neither resentment nor envy? What father among us, who has seen a flower crushed, while it was struggling into beauty, would not involuntarily sigh, and think of his child, on whom some disease might dart when it became most engaging, or whom some accident might snare? Does not a mother's vir-

tuous courage grow, in her children's defence, when she sees the cowardly hen outbrave the dog? As the spaniel walks by his master's heel, tempted by no whistle, offended at no neglect, but creeping closer to the feet the more he is spurned, who would not feel that it is a friend's image, or a lesson on steadfastness? Was the tipsy rider never admonished by his horse refusing to drink beyond the demands of its thirst? Does not the patient ass upbraid the revengeful? Are societies never taught the charm and powers of unity at the bee-hive? In these, and a thousand similar instances, there is no attempt of the mind to moralize; but the instructions spring up spontaneous as perception, uncommanded as dreams! And often they come with a force which preachers might envy, with an edge which sarcasm cannot boast. Are not these proofs of the two-fold law of which I spoke; namely, that Nature is adapted to give, and man to receive, lessons from the material Revelation?

If, in any instance, the law obtains, why not in all? If now, why not always? If in England, why not everywhere? And, at first, these lessons were *Revelations* to man; as far above the self-instruction of the human spirit, as above the teacher's power; nor does it diminish the value of this originally revealed lesson, or the correctness of the remark, that we have received these instructions through the myriad lines of tradition; or that the simples of this generation were the mysteries of primeval ages. For if Nature be thus adapted as a teacher to man, and if he lean with a guileless soul and a pupil's fondness to her, why may not this ancient provision be still of immense value to the human race? As behind the first primer lessons which the material Revelation teaches to all, there are others; secondary, deeper and more spiritual significations; for there is no other limit to its ability to teach, but the learner's power and the brevity of mortal life. The capacity to teach plain and elementary truth, is a proof of the ca-

pacity to impart profounder knowledge; the not receiving may be only attributable to the dulness of the pupil, or to his never having considered Nature as one of his *authorized ministers*, "sent forth to minister to them who are heirs of salvation." With what different eyes did Paul and Pilate, or Newton and his clown, study the same facts, or read the same sentences, in the material Revelation!

This adaptation in Nature to teach, doubtless owes its existence to the superiority of material to verbal language; and it accounts for many of the modes of instruction adopted in all the most ancient nations, and not unfrequently in Revelation itself. On what other principle is it that nearly all old nations, from immemorial tradition, have agreed upon

The Myrtle,	as the emblem	of	Love.
— Olive,	„	„	Peace.
— Palm,	„	„	Victory.
— Oak,	„	„	Power.
— Cypress,	„	„	Immortality.
— Bulrush,	„	„	Sadness.
— Vine,	„	„	Friendship.
— Willow,	„	„	Weeping.
— Cedar,	„	„	Dignity.
— Lily,	„	„	Purity.
— Rose,	„	„	Pleasure.
— Bramble,	„	„	Anger.
— Violet,	„	„	Modesty.
— Aloes,	„	„	Constancy.
— Darkness,	„	„	Ignorance.
— Morning,	„	„	Childhood or Hope.
— Spring,	„	„	The Promise of Prosperity.
— Summer,	„	„	Manhood.
— Winter,	„	„	Age.
— River,	„	„	Time.
— Tides,	„	„	Change.
— Brown,	„	„	Sadness.

The Red, as the emblem of Anger.
— Green, „ „ Serenity.
— Yew, „ „ Gloom.

But why enumerate? Are not the examples innumerable in which all attach the same moral to the same object in Nature? The general introduction of such a method is proof of the former recognition of the law. Hence the proverbs and fables of every country whose *principle* was always felt as true to the natural proprieties of thought, as words the most measured, or images the most dressed. Hence the highly metaphorical language of the elder nations, which wore off only in proportion to the superadditions of time, and to the oblivion of the original law. Hence the image-painting in the early style of nearly all powerful minds, until they have been laughed out of their original perceptions, and, forsooth, *smoothed* and *polished*, (i.e., made toothless and characterless,) with the classical dust. Hence, also, the barbarian's rhetoric, which, like all his manners, from the slowness of his improvement, and his isolation from the species, remains what he received it from the founders of his colony. As an illustration of this, Skenandon, the Indian chief, who died at 110 years of age, in 1815, said of himself, "I am an aged hemlock; the winds of a hundred winters have whistled through my branches. I am dead at the top. The generation to which I belonged have run away, and left me. Why *I* live, the great good Spirit only knows." Should the reader wish to see other specimens, he can consult the "History of the five Indian Nations," or the works of the American Cooper.

Now, the very borrowing of ideas and images from the works of Nature, of which every language is proof, (none being so affluent in that lore, as the Hebrew, the *mater linguarum*) is a confession on the part of speech, that it is an inferior teacher to Nature; that its vocabulary is less full, and its terms less vivid. The law would then appear to be proved; but we need not

suppose that every different object in Nature has a different lesson; though that may ultimately appear to be the fact, when "day speaking unto day, and night unto night," shall be again understood. At present, fundamental morals seem to be few; and the end is answered if the same lesson is taught by different instructors, and made the more impressive when its illustrations are extensively varied. The same truth may be taught in one respect, by the slime-pathed snail, and by the bellowing cataract; by the filthy swine, and by the beautiful, but as filthy hoopoo.

What we would here affirm, is, that had man continued as perfect as he was able, and intended to have done, this law, from being so much deeper impressed, and appealing to a nature so much more receptive, would have been a sufficient Revelation for *nearly* all the moral necessities of man. Since those moral necessities, then, would have lain more in the order of cause and natural effect; their number would have been less, and their nature not so extra-judicial. It would be chiefly such views of the Divine purity and loveliness, as Nature to a perfect man, a spiritual pupil, is able to give, that would have been then requisite for man to know; and not that quality of goodness which we call mercy. The impulses of his own spirit would then have all comported with that mind, which is at once the standard of truth, and the test of right. Actions, then, must have been the perfect shadows of perfect thoughts; for man's external life would be the mirror of his internal self. Of what concern was it, then, for man to know how a culprit would be received in the court of heaven? What booted it, then, to know the internal philosophy of sin? Was it necessary for him, then, to understand what a battle-plain the human breast would become, between the powers of conscience and passion; the propensions of the flesh, and the influences of the Almighty? What inexplicable facts, then, would have been the promulgation of the law, and the fire tongues

of Pentecost! How useless the warning of prophecy! What cabala would have seemed to Adam the "Proverbs of Solomon!" To him the "Psalms of David" would, indeed, have appeared "dark sayings on the harp;" and the raptures of Paul would have been unsounded themes! To Adam's perfect progeny,—would that it were not ideal! all the beseechings of infinite love would have been considered awful apologues, while Providence might have been supposed all enchantment; for, without a guilt-drop in the conscience, why should man have feared? Why have trembled, when the thunder played its awful anthems in the interim of the storm-shower? Why have foreboded, when evil was unknown? Why have wept, if there were no curse; or exulted at liberty, if he felt no chain? All this goes, on the supposition that, if man had continued perfect, the present Revelations of the Bible would have been quite unsuitable; would, in fine, have originated rather than have prevented misery.

The fact implied in our title and chapter is further proved, by the recollection, that the world had stood more than a third of its present age, before a word of the verbal Revelation was written; or, in other words, before the adaptations of Nature to instruct man became useless, by the idolatries that grew from a vain admiration of the heavenly bodies. For man had then forgot the original use of Nature; and from the pedagogue's stool raised it to the throne of a god; and instead of listening to its lessons, began to dream of appeasing its vengeance! The non-appearance of any settled Revelation of morals sooner, notwithstanding what may be said of patriarchal longevity, leads one to believe that Jehovah still considered, that, with the facts and promises which Adam and Noah would record, there was yet a sufficiency of power in the material Revelation, to justify the postponement of the verbal one till the times of Moses. We must come to this conclusion, or suppose that the Divine Being left mankind without suf-

ficient moral light, in the new circumstances in which the guilt of their forefather had involved them; or, that He had less merciful sympathies towards those primitive races of sinners, than towards us; or, that He was indifferent to the character of that age, which would necessarily reproduce itself on the next. Any of these suppositions are such as no Christian mind could indulge; and we, therefore, conclude, that "the ministration written and engraven in stones," animals, and trees, was in the Divine esteem still "glorious;" "a light unto" man's "steps, a lamp to his path." But when the voice of Nature had become hoarse with her loud and unregarded instructions, and almost all moral truth had gone far into corruption, it pleased God, in the "fulness of time," as well to make a re-issue of truth from heaven, under Moses, as to *reveal a method*, by writing, of preserving it in future from a similar calamity.

In proof of the non-invention of alphabetic characters and writing, and of its original *revelation*, I would observe, there is no mention, nor *certain* implication of this art, prior to the issue of the decalogue; although many occasions presented themselves for its mention and use, if it had existed. Before the flood, there was less need for it; as, the longevity of men was such, that Adam could have communicated all he knew to Lamech, with whom he lived some years. He might have told it to the family of Noah, Shem to Abraham, and he to Jacob, who lived long after the manhood of Levi, who could easily relate all the traditions to Amram, the father of Moses. Let it be also remembered, that these were all extraordinary men,—"the heirs of the world," specially raised, and specially protected, to be the mental telegraphs, to convey from the graves of Eve and Adam the sad intelligence of "what had come to pass in their days, and in the old time before them." There is no probability that writing existed in the time of Abraham, for, neither during his sojourn in Uz, Ca-

naan, nor Egypt, do we find the least reference to its use. Isaac sent his love-messages by a servant; and, when *he* dwelt at Gerar, and Jacob with Laban, there is a similar destitution of proof. Though Joseph attained the viceroyalty of Egypt, he also *sent messages* to his father, at a time when he was certain to have written if the art had existed. Add to this, that Sanchoniatho attributes the art to the Egyptian Thoth,* whom the best critics unanimously believe was Moses. Writing, however, was seldom omitted, on all proper occasions, subsequent to the scenes at Horeb, where it was expressly said by Jehovah to Moses, "I will give thee tables of stone, and a law and commandments *which I have written.*" But we must not here enlarge, as this last paragraph is somewhat digressive.

* This accounts for the fact, that the Phœnicians are said by all the heathen writers to have been the first propagators of letters; for, being neighbours to the Israelites, they would be the first to learn; and, being commercial, the first to diffuse the knowledge, which also explains the misty nonsense about Cadmus, the first writing-master of Greece. This Cadmus, however, instead of being a literary missionary, was an imaginary being, as his name was only a blundering interpretation of the Hebrew קדם KEDM, *the east*, which marked the quarter of the world from which Europe derived the alphabetic lore.

CHAPTER III.

"Monumenta quæ nos analogias vocamus sunt veritatis et vetustatis vestigia."

*"Chance * * may produce a wen, a wart, a mole, or a pimple, but never an eye."*

PALEY.

THIS DOUBLE ADAPTATION OF NATURE, AS AN INSTRUCTOR, AND OF MAN AS A PUPIL, COULD NOT BE ACCIDENTAL.

We have shewn how great the capabilities of Nature are as a teacher, and how general is the inclination of the heart to receive her instructions; and have considered both facts as the results and proofs of the Creator's intention. Nor is there any way of evading the force of this conclusion, but by maintaining that this double adaptation is all accident: rather a coincident advantage than a designed provision. Yet, where is the intelligent deist who would not scout the notion of accidental forces in the fields of creation? Chance describes those causes, which are above our intelligence; and accident, those effects which were unforeseen and beyond control. But did not the Infinite Mind pervade all? Did He not predestinate every condition, for every atom of matter; every note for the thrush, and every vermiculation of the worm? Is not the presence of life, a proof of his having been there? Does not the mere existence of matter prove his attention to trifles incomparably more minute than the atomic philosophy? Cause gets its causation from Him, and results get their constancy. The double law, then, of

pupil and teacher between man and Nature, is no casualty, but a design; not a beautiful coincidence, but of pre-ordainment. If a design, it was intended to be as universal as the matter on which it is impressed; or as the instincts in which it is apparent; or as mind, that needs to have "line upon line, and precept on precept;" mind, which Jesus, in his day, sent to take lessons from "the lilies of the field," and "the ravens," from "the sparrows" and the "fig-tree." And if he sent his auditors there, from the knowledge that lessons pictured in animal life, or organized into vegetable forms, or grained into rocks and stones, were more impressive than verbal illustrations, how dark the mind, how misled the spirit that would decry *suitable*, and even *frequent* recurrence to such themes, in our most evangelic discourses!

Was this allusion by Jesus, to the *philosophy and facts* of Nature, a solitary instance? Was it an unsupported incident, or an unconfirmed mode? was it merely the daring of an original preacher, a liberty which none but the master himself might take? So far the reverse, that "without a parable," which was frequently drawn from the material Revelation, "spake he not unto them." This was his constant mode; and light and darkness, water and fire, vegetable and animal life, the inanimate stones, and the vitalized universe, were all alluded to by the Great Teacher; not as furnishing a chance metaphor, a rare simile, or a homely example; but as standing in his mind, the fixed and outward material signs of certain spiritual truths. The knowledge of him, was the "light of the world;" its bread, his friendship; his blood, its life. The wicked were tares, the devout the corn; frankincense denoted worship, and myrrh, sorrow. Of innocence, the lamb is the image; of cunning, the fox. The dog was the natural character for a churl, and the swine the image of the indiscriminate sensualist. The palm is Nature's device for the rejoicing righteous, and the thorn and bramble for the pest-bearing wicked.

And so far is this reference to natural tuitions from being confined to the discourses of Jesus, that in the whole Bible, to my certain knowledge, there are more than twelve thousand allusions for some reason or other, to the material world! What are these but extracts from one Revelation, to illustrate another? They are, indeed, quotations from a vaster work, by the same author; or marginal references to such pages of the book of Nature as would yield further light. Are they not commendatory of it too? Do they not urge our study of "the things that are made," and suppose our present acquaintance with the facts? And is it not spoken of as an on-going arrangement? The ox was still to be a stimulant to his master, and the ass at the crib, his owner's reproof. Jesus upbraided not the prophets, that when rapt into the world, whence they saw the foreshadows of time, the embodiment of the purposes of the Almighty, the ideality of the future, that they couched their foreknowledge in the hieroglyphics of Nature. Nor were the apostles warned to relinquish the style. No sentence occurs in the institutes, which Jesus gave them, to supersede the hymn which begins, "The heavens declare the glory of God, the firmament sheweth his handy-work." Rather were they urged to consider *what*, and *how* he spake. They were still to speak of spirit, in its nature, as wind; in its action, as fire; still, to call the truth from heaven, light; the conclusions of depraved reason, darkness. The law was still to be in force; Nature was to continue to be one of the prophet's armouries; quotations were still to be incorporated with the verbal from the material Revelation; and the analogies of the one were still to be made confirmatory of the truth of the other.

Now let it be supposed that Nature was *not* thus *intended* to instruct; it would follow that the Deity did *not* design his works to accomplish for man all the benevolent services of which they are capable, and which they have actually rendered. For, it is plain,

from the admitted capabilities of the natural world, that *it might be* a Revelation; but, if it were not intended to be such, it would argue a defect, either in the foresight or the goodness of the Creator; in his foresight, if Nature has turned out a Revelation without being designed; in his goodness, if, foreseeing its capabilities, He did not intend them to contribute to the perfection of his creature. But, as the first supposition is against all the proofs we have of his prescience, and the last would be contrary to every conviction of his goodness, which the experience of the world has proved to be as infinite as his power, we conclude that the position at the head of this chapter is just. But, *perspicua vera non sunt probanda*, is one of the maxims of law; why should it not be one in morals?

CHAPTER IV.

" Summa ratio est quæ pro religione facit."

" Indeed the natural and moral constitution and government of the world are so connected, as to make up together but one scheme: and it is highly probable that the first is formed and carried on merely in subserviency to the latter, as the vegetable world is for the animal, and organized bodies for minds."

BUTLER'S ANALOGY.

THE GREAT SERVICES WHICH THE MATERIAL REVELATION STILL RENDERS TO MORALS, AUTHORIZE THIS CONCLUSION.

WHO can calculate the advantages which the works of Nature imperceptibly render to Religion every sabbath day? More than a hundred thousand religious teachers, on each such day, in Christendom, are indebted to the Natural Revelation for some argument, some fact, or some illustration, and these often the weightiest parts of their discourse. Who of them, when he speaks of the Divine justice, does not find a thousand images in Nature ready to make it impressive? When love is the theme, the benevolence of Nature corroborates it. When *his* faithfulness is averred, who does not think of his constancy to the laws of the material universe? When the vastness of his power, in the spiritual world, is expounded, what analogies of it do not appear on Nature's arras? When the doctrine of special Providence is urged, Nature declares it extends to her "comies," and that "the hairs of your head are all numbered." Does the preacher deal with the incredulous? He points him to the different signatures of the Divi-

nity, which are inscribed on all his works. Does he inquire into the mercies of God? Creation shews her sands as the correspondent number. Do we conjecture the number of the saved? It affirms they are as the "drops of the morning." Are we alarmed at the proportions of evil in the moral government? Nature proves that the preponderance is good. Does "the least of all saints" fear being overlooked? We shew the care lavished on a daisy, or the powers of a mite. Is the auditor elated? He learns "the mountains melt at his presence;" the sun is confused to darkness, and the moon blushes to blood at *his* displeasure!

And then, what services might the same works render the meditative Christian on the sabbath! Does the devout reader start and exclaim, "Natural History on the sabbath!" Yes, the works of Nature, viewed *with a devout spirit*, would often confirm the instructions of the sanctuary, if not frequently carry them far beyond the preacher's power. How much more acceptable to God, and profitable to most, would be such sabbatic employment, than the general practices of the Christian world! Are the forbidden indulgences of the slander party, the recollections of the shop, or "provisions for the flesh," preferable employments on the sabbath, to investigating even the meanest works of God, which "are great, and sought out by those who take pleasure therein?" What if, after sermon, we were all accustomed to search in those works for the principle which corroborated the discourse; or for the facts that best illustrate the preacher's intention? And when Nature was speechless on the theme, contained no hint, furnished no corresponding agency, we should be led more gratefully to appreciate our Bible. What salutary influences would the practice exert, if the private Christian were to spend an hour or two every sabbath, in some interval of worship, to fix on the object in Nature which best illustrated the actual, the recent, or the prospective state of his mind. Might he not often

detect incipient apostacy, or learn why his celestial movements were slow? When he saw the fruitfulness of the groundsel, he would think how apt a symbol of the ever-multiplying evil in himself. Is the Christian impatient for perfection? He sees that the seed must precede the blade, and that, the ear. Is he tardy among his duties? The universal activity of Nature chides him, and its myriad voices are emphatic with the warning, "the night cometh." Does he occasionally fear that death may be the grave of his spirit? The new-made crysalis disenchants his doubts; and the full-blown summer fly shews, that death in one state may be birth into a brighter.

What would be thus done on the sabbath, might be repeated in subordinate degrees every day in the week. And the lessons which we then acquired might be thus imperceptibly prolonged and renewed, every time those objects in Nature recurred which had become illustrative of our spiritual states. Words would thus find crutches in things; and the memory, which, however good, soon loses the instructions that are merely verbal, would find itself surrounded with universal prompters, of what, alas! is now forgotten, ere the doors of the temple are closed, or its lamps have ceased to smoke.

And should the work of education at last fall into prepared hands, into what uses does the material Revelation then come in the school? Abstractions can never be taught children, and verbal doctrines are seldom understood. But what child could not learn to feel the goodness of its "Father in Heaven," when his "tender mercies over all his works" are thus explained? Tell a child of the dignity, the superiority, or the value of man, in words, you tell in vain; but if you point to his noble frame, its fine arrangements, the eye with its position, the ear with its defences, the heart pumping out the vital fire at four thousand strokes an hour, or the brain, ever busy in painting miniatures of thought, you appeal to the child with proof which he comprehends, and

which, if rightly regarded, might often settle the faith in his heart, long before it becomes an appreciable conclusion of the judgment.

Do you meet the sceptic, who, from the defects of the saints, argues against the divinity of the book which records and condemns them? How do you proceed? By quotations from the Bible? That he disbelieves. By an appeal to creeds? At them he sneers. By a claim for mysteries? This he disallows. By an argument in a circle? That he detects. But you have all the vantage over the antagonist, when you shew that Nature, his idol-god, treats him as a rebel; has joined the cause of Jehovah against him; everywhere stings his feet with the nettle, and mocks his labours with her weeds; when you shew that she cannot sympathize with him; that she is a concentric mirror, on all sides reflecting his imperfections; that she answers none of his doubts; that she appeases none of his fears; that she justifies none of his *natural* hopes; that she is even more obedient to the divine laws than he; that she appears to feel that she bears and feeds a traitor progeny, and that, shocked at their impieties, she groans under the weight of her sorrows, and "travels again in pain," until the disenthralment of "the sons of God;" and that she is ready to burst into a universal firmament of fire, by the mere alteration of one of her gases, at the command of her Maker. When you thus beat the sceptic in the only court to which he appeals, and convict him by the only law which he admits, then Nature is not merely the handmaid, but, *in this respect*, the equal of Revelation; and drives her Galens, and Mores, and Bacons, with the force of her lessons, to Him "who spake as never man spake."

CHAPTER V.

"These things, which, it is to be remembered, are matters of fact, ought, in all common sense, to awaken mankind, to induce them to consider in earnest their condition."

BUTLER'S ANALOGY.

NATURE IS THE ONLY REVELATION, AND ALMOST EVER HAS BEEN, TO FOUR-SIXTHS OF MANKIND.

SINCE the first allotment of the earth in the days of Peleg, Revelation has not been equally enjoyed by the great divisions of the human race. The fact, however, is easily explained, without impeaching the Divine administration; or calling to that explanation, principles, which either cloud its goodness, or infringe its justice. For, is the soul of the Budhist of less essential value than that of Byron? Was the Caffre-chief less immortal than Milton? Is the immortality of the Mohawk of less import than that of Paul? Is the Chinaman darkling among the sophs of Confucius without the pale of moral obligation? Does the Tartar roam irresponsible to heaven? Is the Bedouin unprovided with the merest means of salvation? Is Jesus unconcerned about the Sumatran? Do the Japanese stream into eternity from their ape-temples, unregarded by the Great Arbiter? In short, are four-sixths of the undying, indestructible, ever-expanding, spirits of earth, shut out from safe guidance? Deprived of *adequate* opportunities of "passing into light?" Is the creative power that produces them, reckless of their future? Do they travel to annihilation? Ah no! Every blazing fire on the altars of night, every beast that prowls, every gnat

that sings, every worm that creeps, every wind big with the incense cloud, every simoom that blows its invisible fire, every tree that shelters the savage, and every rill that cools the fevers of his fierce heart, are all parts of the old Revelation; while the "*natural law*" in *his* breast (stronger than in ours where it is dimmed by fuller light) obliges that "his thoughts meanwhile *accuse* or else *excuse* one another." Paul himself insists that in his day, so clear were the tuitions of Nature, that even the "eternal power and Godhead" might be inferred; and that ignorance of those truths left the heathen without apology. And when in the Athenæum, on Mars' Hill, he met the choice spirits of the gentile world, the masters and ornaments of a hundred different philosophies, men that had statues beside the gods, men, for some of whom had been raised the Olympic shout, which would have drowned the cannonades of a Jena or a Waterloo, men, to whom millions of guilty eyes were turned with hope that they would strike some safer light in morals, to which the aching hearts of the philosopher and the slave might turn for consolation,—when Paul addressed such men, what was his method? To enter into their disputes? To commit himself to the chances of the philosophical wrangle? How different! He quoted from the books of Nature to disprove their idolatries; he assigned its arrangements as the pledge of Almighty benevolence; he mentioned the sequence of its seasons, as a proof of the divine justice; while, from the superiority of man, to all "that is seen," he inferred the incomparable superiority of his Maker to man himself. How just a method! How original must it have appeared to *his* auditors! With what eyes did the young Clearchus turn from the guesses of his Plato, to the announcements of the ragged stranger! With what awe would the peripatetic stop in his erudite itinerations, to hear the true bottom of moral obligation sounded by a Jew! What gravity must have sobered the ever-jesting epi-

curean, when the crooked and diminutive Paul expounded with a master's emphasis, with a god's light, the true end of man! With what eyes would the different schools gaze on the new-come teacher? Silence would reign among the statues of the heroes, and the dripping altars! Priests would leave the sacrifice half done, to catch the statements of the wanderer; or their incantations half-finished, under the charms of this new magic, while the slave, turning his polished ebon-brow to Paul, would feel that *he* had an interest in such themes! The aged philosopher who had been carried and set down among the literate, that his soul might hear the last guess, or forget that he was old in the re-acted heat of new speculations, would lift up his withered eyes, and for the first time feel that they expressed a new passion; that his heart *had, at last,* found something new! And what produced all this anxiety, but an introductory discourse to the doctrines of Christianity, on the doctrines and defects of the old Revelation? And if *our* missionaries were to imitate this method more, it strikes us they would reap a richer harvest, and gain a more welcome response from pagan hearts, which are always desolate. If, instead of theologic abstractions with which such minds cannot be familiar, the most interesting facts of the material world, were *at first* made *some* of the texts, and the evangelical statements of the gospel, the *invariable* illustrations and results, the imperturbable indifference of the priest-yoked pundit might melt away, while, for the first time, the Burmese might look with a new intelligence into the flowers of the earth, with a new admiration into the "faces" of heaven. If universal Nature were thus enlisted in the Christian army, and all its forms were turned into aggressive forces against idolatry, the gooroo's authority would sooner be spent, and the nonsense of the shasters would melt before the popular ridicule.*

* These remarks do not advocate, that lectures on the philosophies should precede an exposition of the Gospel. Their author

To be more particular. Suppose the average population of the earth, for the last 3500 years, to have been about eight hundred millions; and that this is not too high a calculation, we must remember that, if some districts are now populous which were not so formerly, there are other parts of the earth which were then wedged with inhabitants, but which are now forsaken. At fifty years for a generation, the earth has had a fresh supply of the eight hundred million beings *seventy times;* which makes above three billion and seven thousand million souls, who have *not*, within the last thirty-five centuries, had the advantages of the verbal Revelation; or forty-six times more than all the present inhabitants of the globe! Can either justice or charity believe that these forty-six worlds are all gone into perdition? Now, though it is true that "a thousand years with the Lord are but as one day," and that all "the nations of the earth are but as a drop in a bucket;" and that HE *now* owes it to none of the laws of his moral government to provide supernaturally the human race with the verbal Revelation, yet is it a counterpart to the "goodness which he has shewn" us, to *suffer* more than forty-six times the whole amount of the earth's population to pass through their probationary state, without "*the* law and the testimony," which the new circumstances of depraved mankind make so important? And yet this is a fact, except you concur with the Apostle's conclusion, that "the invisible

believes that education, science, and the arts, *must be* the train-bearers to Christianity; and that it is more adapted to excite the idolator's attention, and to make his mind receptive, than any other kind of *verbal* instruction; but he thinks that even the abstractions of the evangelic doctrines, and the simplest doctrines of that system *are* abstractions to most of the heathen, would be aided by a right explanation of the *material* Revelation. The prejudices of the heathen would be thus somewhat disarmed, when they observed, that the missionary had the only key to that book of natural mysteries, which none of their histories could account for, and none of their priests explain.

things of him, from the creation of the world, might be understood from the things that are made;" and that a conscientious use of that light would be considered "the law," in consequence of its old adaptation to teach "the things which make for our peace." Nor is the prospective view more encouraging; for if the race be now eight hundred millions, which we believe it exceeds, and six hundred millions be unevangelized, according to the rate of activity by which the church has proceeded for the last century, it will be three thousand years before the benevolent command of Jesus is fulfilled, "Go ye into all the world, and preach the Gospel to every creature." Nay, with all the vaunted celerity of the Bible Society, if it could make each of its copies imperishable, it would require a longer period than has yet transpired of the Christian era, to convey a copy of the verbal, to every one that has already a copy, of the material Revelation.

CHAPTER VI.

" *The things which* are seen, *are temporal; but the things which* are not *seen, are eternal.*"

THE MATERIAL, HAS SOME ADVANTAGES OVER THE VERBAL, REVELATION.

THE material Revelation is cognizable to the senses; but the things which are of the highest consequence to man, because eternal, are invisible. This, to a perfect mind, would be no evil; because truth, whether visible or not, present or future, would operate to its proportionate value. But " the entrance of sin" raised the temporary value of matter above mind; and, in so doing, it made the region of sense more influential than that of spirit. The fields are visible; and, to an undevout mind, the lessons they teach are more impressive than the music of heaven, or than the wails of the damned. The harvest is a present good; but the ultimate consequences of our character and conduct are removed to a distant time, and to an immaterial world. A leaf is an indisputable object; but a word may be confounded by critics. A plant appeals to every sense, and is neither liable to the sophist's art, nor to the sceptic's perversity; but a sentence may be mystified by learning, or injured by transcribers. A hand, adapted to its duties, is a mixed mass of physical and moral evidence, which none but the fool denies; but a book may be doubted, a fact may be controverted, an allusion may be mistaken, a testimony may be forced. In nature, all the object may be examined, and all that belongs to

it may be submitted to every possible test; it is handled by children, or analyzed by men; but in Revelation, nothing is visible except words, which are but the shadows of the vast thoughts, that are only realized and seen, in their "full stature," in eternity.

And the material Revelation is universal. But we have seen, that with all the activity of letters, the zeal of the religious, and the circulatory aids of commerce, the verbal Revelation is confined to a very small section of the human family. How few are the students who pore over *its* page! And even in that partial use of the verbal Revelation, what difficulties present themselves from the 3015 dialects of this many-tongued earth! How few scholars ever become competent to translate! How few translations merit the *entire* confidence of the illiterate! How various the customs of countries! How peculiar their superstitions! How idiosyncratic their institutions! How obscure their histories! How different the national passions! Marked is their natural history, and individualized is their commerce. And yet these must be all known, so far as they relate to Judea; or the verbal Revelation, which contains at least 20,000 allusions to such subjects, must be, just so far as ignorance prevails, a "sealed up fountain." Now the material Revelation has no such obstacles or defects. Its sense depends on no conjugations of a verb, on no inflections of a noun, neither on idiomatic anomalies, nor rhythmic laws; nor is it modified by accents or prosody. But Nature appeals with the same form, and discourses in the same language, to a million different minds; yet she establishes in each the same facts, and might excite in all the same influences. Besides, the sameness and propriety of Nature are constant advantages. Lebanon bears not the iceland moss; nor are those vegetable inns for the desert-pilgrim, the cow and water plants, found in Ireland. The dead sea never exhibits an awful choir of water spouts, dancing to the thunder, and sucking up, with their flood-drinking mouths, its putrid

and tideless waves; nor does the Pacific, where such wonders occur, poison its shores with the maledictory salt, to forbid the approach of animal or vegetable life. England has not the volcanoes of Owyhee; nor France the boiling fountains of Hecla. Scotland boasts its mountains and its lakes; while Switzerland possesses avalanches of eternal snow, which sometimes fall, in mountain masses, with a silent dreadfulness, at the mere vibrations of the human voice, the fairy tread of the curling mist, or from the impulse of the passing eagle's wing. All the pages of the material Revelation, like those of the verbal, are various; but they are filled with fact, are simple and sublime. Where is the land undecked with the divine goodness? Where the hill which is not crowned with a wood, if not inlaid with ores, or beautified by dancing streams? Whose eye roams far for an interesting natural page? Who makes the complaint that Nature's lessons are few, that her colours are faint? Ah, none! "Her lines are gone out into all the earth, and her words unto the end of the world; and there is nothing hid from the heat thereof." Nature is all instruction, all authority, all impression; whether you climb to the ragged horns of the Cordilleras, grope into their caverns, where no other beams of light have struck since the deluge, than those from the jaguar's eyes, or from the awful pupils of the guacharoe; or whether, from the centre of the earth, you stray to its poles, where animal and vegetable life mainly exist in extremes;—monsters of power and ferocity, with moss and shrubs that stoop beneath the snow!

The material Revelation is also unaffected by any of the changes which, by continually altering society, are modifying its literature. No vandal hordes can blot out its inscriptions, or burn its library; the middle ages stifle not its tuitions, nor confound its tones. No loss is here sustained by the change of languages; nor have we to study the *opinions* of men half a life, before we are supposed competent to explain its facts, or elucidate its

examples. Not the critic's spleen, nor the satirist's pun, affect it. After Europe has changed its languages "ten times," the terms of the material Revelation are unaltered. Does Africa jabber in a thousand ruleless languages? Does Asia forsake her venerable tongues? Is America, the modern Babel, forming a new race of languages, from the refuse of the old families? Nature changes not *hers:* she owns no authority, she suffers no provincialism, in her universal speech. The larks now carol the same song, and in the same key, as when Adam first turned his enraptured ear to catch the moral. The owl first hooted in B flat, and it still loves the key, and screams through no other octaves. In the same key has ever ticked the death-watch; while all the three noted chirps of the cricket have ever been in B, since Tubalcain first heard them in his smithy, or the Israelites in their ash-ovens. Never has the buz of the gnat risen above the second A; nor that of the house-fly's wing sunk below the first F. Sound had at first the same connexion with colour as it has now; and the right angle of light's incidence might as much produce a sound on the first turrets of Cain's city, as it is now *said to do*, on one of the Pyramids. The tulip, in its first bloom in Noah's garden, emitted heat four and a half degrees above the atmosphere, as it does at the present day. The stormy petril as much delighted to sport among the first billows which the Indian ocean ever raised as it does now. In the first migration of birds, they passed from north to south, and fled over the narrowest parts of the seas, as they will this autumn. The cuckoo and the nightingale first began their song together, analagous to the beginning of our April, in the days of Nimrod. Birds that lived on flies laid blueish eggs, in the days of Joseph, as they will two thousand years hence, if the sun should not fall from his throne, or the earth not break her harness from the planetary car. The first bird that was caged, oftener sung *in Adagio*, than in its natural spirit; as it does

in the parlour of my fair friend, who was a zealot for the liberation of the slaves, and yet keeps two of these charming creatures in a square of one foot; though freedom and space are to them *more essential* than to man. Corals have ever grown edgeways to the ocean-stream. Eight millions two hundred and eighty thousand animalculæ could as well live in a drop of water, in the days of Seth, as in ours. All flying-insects had on their coats of mail, in the days of Japhet; over which have ever waved, plumes of more gaudy feathers than the peacock ever dropped. The bees that afforded Eve her first honey, made their combs hexagonal; and the first house-fly produced twenty million, eighty thousand, three hundred and twenty eggs, in one year, as she does at present. The first jump of the first flea was two hundred times its own length, as it was the last summer. That concubinal sinner, the ursine sloth, who scorns at all the anathemas against polygamy, kept ten or twelve wives before Moses was born, as he will when we are forgotten. There was iron enough in the blood of the first forty-two men to make a plough-share, as there is to-day, from whatever country or men you select. The lungs of Abel contained a coil of vital matter one hundred and fifty feet square, as mine; and the first *in*spiration of Adam consumed seventeen cubic inches of air, as do those of every adult reader. The rat and the robin followed the footsteps of Noah, as they do ours. But why enlarge? Has Nature's pendulum ever altered its strokes? Does some seraph come occasionally to earth to lower its screw, and diminish its motion? Or does the Almighty wisdom ever shorten its fall, to increase the activity? Are not these features of eternal regularity commendatory of the material Revelation?

CHAPTER VII.

*" * * We find in Scripture the whole creation * * * spiritualised, to illustrate spiritual mysteries. What a world of anthropopathies * * translated from men and other creatures, are there used to illustrate Divine perfections and mysteries!"*

GALE.

IT IS CONFIRMATORY OF THE ARGUMENT, THAT THE MATERIAL IS THE MEDIUM OF THE VERBAL REVELATION.

WITHOUT the material world there would be no Bible; because man himself could not exist; or, if he did, he could derive no knowledge of spiritual things without a material medium. Every spiritual idea in the Bible is conveyed to us, through the means of some image, drawn from matter; and this is *one* reason why the unenlightened mind, taking the sense conveyed by the imagery, and not the spiritual signification, which the material language contains, "knoweth not the things of the spirit of God." We have not one religious idea which we do not borrow some material mould to contain. Dissolve the connexion between the material and spiritual in language, and the invisible world instantly becomes "as though it were not." With the exception of the primary idea of its existence, it would be an unpeopled and a charmless waste; and the truths which in this life prepare us for its happiness, would become impalpable. Our notions of the Almighty are solely derived through the materiality of man; our views of Heaven are analogies from the beautiful and the pure on earth; and our fears of "the fire that is not quenched," are realized and made impressive, through

the existence of those evils on earth, from which the sorrows of hell derive their descriptions. Jesus would have failed to convey a just idea of his innocence, if the earth had contained no "lamb, led to the slaughter;" or of the meekness with which he suffered, if the "sheep before her shearers" were not "dumb." The relative effects of his doctrine on the earth, are seen in the terms which describe it,—"the light of the world." The material Revelation also *authenticates* the verbal; for the Scriptures would be without corroboration, except from their own results, but for the vast succour which they receive from the natural world. How often, when God wished to convince the inhabitants of the earth of some important truth, did he appeal for its proof to his operations in Nature, which furnishes a set of magnificent experiments to accompany the moral evolutions of his empire! When the strife in Egypt was, whether Jehovah or its deities were supreme, he settled the dispute by appealing to *Nature;* and by evincing his command over those elements, which were thought to be under the idol's special jurisdiction. And when he would impress all the seven nations of Canaan, that they were doomed to expatriation for their wickedness, and that the pilgrim-slaves from Egypt were to be their conquerors, and were flanked by the "principalities and powers" of providence, he made the sun halt below his meridian, and the moon to become a fixed sentinel near her abashed monarch; thus appealing to Nature for a proof of his prophecies. Does HE intend to confirm Gideon in the faith? He appeals to the fleece, which He excepted from the natural law. Is it his intention to bear the highest testimony to Elijah, and to shew him that the power of man is greatest when he supplicates? He shuts up the windows of Heaven against Judea, and commands none but the heat-clouds to glide over it. And how frequently, when Jehovah by his prophets, foretold wonderful things, as that He would blot out Babylon, though it was then the mistress of the

world, sitting in a hundred "palaces of ivory and gold;" to obtain credence to the oracle, did He not appeal to his fidelity in nature; "Hath He said, and did it not come to pass?" or when He announced his intention to honour the Jewish people, then Babylonian slaves, to preserve them from amalgamation, and make them lords of "the nations," when the promise appeared too vast for fulfilment, to what method of proof did He resort but to remind them, that "that the sun stood fast for ever, and the moon knew her going down," and that He "calleth the stars by names?" When He foretold the success of the Medes against Babylon, and it was doubted, did He not corroborate his word by referring to the pitch beds of Sodom, and to the "slime pits" of Gomorrah? Was the heart of the Jewish church, when "bowed down with anguish," "slow to believe" in her bright destinies, in which all the powers of both worlds were to be in motion; and the nations of the earth but tributary characters; kings *but nursing* (i. e. serving,) fathers, and queens *but nursing* mothers, how did He proceed to "assure the heart before him?" By reminding "the seed of Jacob" that He had already turned "the rivers into blood," and stricken the sun himself blind for "three days and three nights," "to bring them out of the house of bondage." Did He intend to shew that his love was oblivious of our iniquities? He said, "I have blotted out, as a thick cloud, thy transgressions." Were difficulties too great for his people to overcome? He reminded them, that *He* "made rivers in the desert;" and that the beasts of the field, the dragons and the owls," honoured him! When about to accomplish a reversion in society, and his power was doubted, how did He justify his purposes, but by stating that "He measured the waters in the hollow of his hands, and that He weighed the mountains in scales?" Would He reveal his greatness? It was by reminding that "*all nations* before him are as nothing, and *counted* to him *less* than nothing." Would He declare

the ease of his mightiest achievements? To destroy the nations, He had only to "blow upon them, and they shall wither." Did He assert his unlikeness to all other beings? "Lift up your eyes on high, and behold, *who* hath created these, that bringeth out their host by number!" Would *He* shew with what might He could invest the little? He spake of "his great army, the locusts!" Was his eternity questioned? He declared that He had "called the generations from the beginning." Did He rebuke the great of the earth? He taught his prophet to exclaim, "all flesh is grass, and *all* the *goodliness* thereof as the flower of the field!" Must He mention the great characters which his power had purposed to raise? He declared He would "plant in the wilderness the cedar, the shittah tree, the myrtle, and the oil tree." Would He compare the changes produced by his spirit, with the character previous to its experience of his power? He affirms that, "instead of the thorn, shall come up the fig-tree." Would He impress man with his true relation to Jehovah? He is as "the clay in the hands of the potter!" Would He convince the faithful of his attachment to them? He said it was as natural, and more certain, than the mother's, "who *might* forget her suckling child." Are we taught the Nature of the oppositions made to the righteous? We are told "the moth shall eat them like a garment; and the worm shall eat them like wool." In conclusion, a thorough acquaintance with the language of the Old Testament, will convince us, that the prophet's eye, and the historian's memory had more to do with the material Revelation, than many of their readers for the last fifteen hundred years.

Not less so, does the material Revelation authenticate and explain the *New* Testament. For it was by an appeal to the productions of Nature, or by an interference with its laws, that Jesus himself was necessitated to establish his messiahship; and by the same method, that his disciples proved that they were in the employ-

ment of Heaven, and were identified with Christ. As when Jesus would illustrate his power to enlighten the mind, He appeals to the sightless eye. Does He wish to shew his lordship over the animal world? A fish brings him the tribute money. Is it his intention to illustrate his control of the higher powers of Nature? He checked the tempest, and smoothed the astounded sea. Would He shew his creative force? He fed five thousand with seven small cakes, and a few fishes. Would He impress his auditors with his real dignity? His raiment became "whiter than snow," from intense splendour, and his countenance as a human sun; while He turned "the mount" into a momentary Heaven, and allowed some of its impatient spirits their coveted honour, "to minister to him." Would He illustrate his his command over the world of spirits? He ordered several back to re-animate the dead who left their graves. Did He desire that we should see his superiority to the powers of hell? He *suffered* them to go into the swine, after having driven them, without exorcism, from the demonized. The same miraculous powers, or appealing to the courts of Nature, were used by the apostles, and on them they relied to rouse a world, dead to its greatest concernments; and to guarantee mankind that they were neither deceivers nor deceived. If Jesus had not used such appeals, how would He have established his claims? He proved to the people, that which was doubtful, from that which was admitted to be true. It was condescension in him to resort to this method; but it was a proof of what we affirmed, that the Bible would be unauthenticated without Nature, which overflows with analogies and references to "the book of life."

CHAPTER VIII.

*"The Almighty Creator * * besides the manifestation of his own glory, appears to have had* two *most important purposes in view: the one to provide a supply for the mutual wants of the various living objects he had created; * * * the other, that by them he might* instruct *his creature man, in such* civil, physical, moral, *and* spiritual *truths, as were calculated to fit him for his station in the visible world."*

KIRBY AND SPENCE.

SOME MISCELLANEOUS CONSIDERATIONS, WHICH INCREASE THE FORCE OF THE ARGUMENT.

IT is not a mean part of our argument, that a considerable number of the principles of the ordinary trades and arts of life, are adumbrated, at least, in the material Revelation. From the creation, have not the main laws of mechanics been illustrated and embodied in many of the animal forms? Have not the wheel, and the swivel, ever been visible in the human* arm, or in the insect *Vorticella Rotatoria?* Do not nearly all the known chemistries occur in every stomach and intestinal function? Where are the laws of optics so explained as in the eye? Who is such an acoustic teacher as the ear, whether it belongs to animals or man? Did pneumatics ever equal those of the mouth and lungs?

* It was the opinion of many of the ancients, that man himself was an embodiment of all the sciences: hence Plato calls man a microcosm, "animal unum quod omnia in sese animantia complecteretur mortalia et immortalia." Philo Judæus also observed, διὸ καὶ Κυρίως ἄν τις εἴποι, τὸν ἄνθρωπον ϑνητῆς καὶ ἀθανάτου φυσεως εἶναι μεθόριον; and Plotinus, "latere in homine rerum omnium semina."

The rudiments of music have been all excogitated from an attention to the laws regulating the voice. Has not one of the starlings, from the days of Eden, taught woman to net; and the marmot taught man at least *one* of the modes of digging? Was not paper made in Paradise, by the wasp? And might not man, even there, have learned, from the caddis-worm, how to make a cement that would resist the water; or a boat, from observing the form of the boat-fly? Could not an observer have learned, from the spinnerets of the spider, either the art of drawing wire, or of uniting the silk? While the tailor-bird might have taught the use to be made of cotton, and the house-fly all the powers of suction. The force of steam might have been seen in the boiling fountains; and the science of crystallizations in the first frost. The gnat used his lance, and the saw-fly his saw, long ere Eve tainted the soul of her husband; while the crane-fly possessed his tweezers, and the ants built cities, before man, their subordinate god, was born. The gases might have been known from the first leaf or wood fire; or from an examination of the marsh-lights that first appeared to man. The mould, or the die-sinker's art might have been suggested by the stone pressed into the clay; or by the oyster-shell, taken from the sand where it left its image. The frog taught the art of swimming; and the feet of the swan might first explain, by the ease with which their motion directs the bulky bird through the stream, part of the doctrine of hydrostatics. The use of abstinence, and the vomit in medicine, might have been conjectured from the dog, and other animals; and we know, as a fact, that a great part of the oriental world, for ages, resorted to no other mode of separating the grain from the ears, than that which is suggested by cattle among ripe corn. The telescope might have been discovered from the horned snail; as might the varnisher's art, by some of the proceedings of the bee. One method of bleaching might be supposed to come from any plant that grew acciden-

tally covered; and the brickmaker might learn his trade by examining the half-formed stones on the seashore. The watering-can is typed in the peculiar contrivance of the neck of the caterpillar puss moth; and many of the mathematical diagrams might have been first learned from the flight of the wild geese. The excitement of gossamer during lightning, or even the blow of the torpedo, might have taught the electral arts. Are these all the instances we could enumerate? Search but the insect world; and it will be difficult to be persuaded that *there* did *not* originate the germ of some of our present trades; which, if measured by the insect habitudes that teach their rudiments, are but insignificant things! These things, however, could not have occurred from chance; and it is nothing objectory to say that man did *not* learn. *There* were the lessons, worked daily by every individual, of every species; but when man began to disregard his Creator, he neglected his works, except some few facts, which it were interest to remember, or madness to deny.

It is also remarkable how high is the probability that the method we advocate, was the primitive medium of intercourse between man and truth, from several considerations relative to the customs of the oriental world. The first I adduce is, the hieroglyphic and symbolic languages of Egypt. The hieroglyphic writing of the Egyptians was far from being confined to them; for we have certain proof of its extension to Phœnicia, to Carthage, to Japan, to the elder Chinese, and to the Mexicans of the new world; as well as to the Scythians, the Indians, and the Ethiopians; and, in subordinate degrees, to Greece and Rome.

This hieroglyphic writing consisted in representing human or divine transactions or characters, by *whole*, *partial*, or *combined* forms of some objects in the material creation; and was founded on the symbolic laws, which it afterwards partly confounded. In the earliest times, the symbol of power was a lion; of

liberty, a horse; of agriculture, a bull, according to that profoundest of the scholars among the Christian fathers, Clemens Alexandrinus; so that when these three ideas of power, liberty, and agriculture, were to be expressed, instead of using alphabetic characters, which we have shewn were never applied to writing, until the times of Moses, images of the three objects were rudely made. But, in process of time, there would come to be a composition of the three characters; and afterwards, an arbitrary sign would be used instead of them, which was less trouble to make. This, when applied to religious subjects, was the second kind of hieroglyphical language; and this arbitrary character, when the original symbol was forgotten, soon became mysterious to the common people; and was well understood only by the priests, whose education chiefly consisted in that kind of scholarship, and its necessary adjuncts. Of these arbitrary signs, which were originally substituted for the primitive symbols, the language of China, at this day, is a fine representation. The original method of teaching, by symbols, was *at first* universally understood, and in that lay its value; and it was a most capacious language, (as, perhaps, it may be again,) for the conveyance of any knowledge, whether of fact, thought, or feeling, until the idolatrous habits of the age multiplied and confounded the primitive symbols, which became of less use when their interpretation was under the control of minds, that had no fixed morals, and of fancies, that had no necessary bounds to their extravagance. Thus from the universal knowledge of the primitive symbols, arose the method of instruction by things.

And when God would instruct the world of the death of Christ, He established the system of sacrifice. When He would shew Abraham, the terms and nature of the covenant made with him, He ordered him to take "a heifer of three years old, a she goat of three years old, a ram of three years old, a turtle dove, and a young pi-

geon ;" all of which were symbols of certain truths relative to the purposes of the covenant; and when they were sacrificed and divided at the descent of the sun, "a smoking furnace and a burning lamp passed between those pieces," to instruct and impress "the friend of God." Moses was instructed in the knowledge of Jehovah's character, by an appearance of a bush unconsumed in volumes of fire. This is a method prevalent through the Scriptures; and at this day, the relics of this, as well as many other of the primitive customs, are to be seen in the "unchanged and unchanging East." Mr. Black, the oriental traveller, whose means of knowing these subjects were great, from his unusually long residence in eastern countries, and from his great facilities of intercourse with the natives, told me, that all the Bedouin children particularly, are taught morals and science, with great success, solely through the analogous objects in the material world. Hence also, the language which flowers and stones are still known to convey to the oriental mind. Hence the sacredness of the numbers seven and three; the first referring to the days of the week, in order to perpetuate the observance of the sabbath; and the second, to the distinctions in the Godhead. From the same law also, arises the construction of metaphorical language, which could never have become so universal as it is, if certain objects in nature did not teach certain truths, and *force every* mind to admit the propriety of the reference. Hence it is that in the Hebrew language, one name often stands for the object in the material world, and for the truth which answers to it, as אדם for red earth, and man formed from it; and רוח for wind and spirit, which greatly, in nature and effect, resembles it. Hence in all the systems of heraldry, animals and plants are quartered to denote characters, principles, or events. Hence the well known fact, that those men who resemble in disposition some of the brutes, frequently partake of their animal expressions or forms. Hence the curious

work of Le Brun, whose plates shew some striking examples, where the human countenance has resembled the fox, the vulture, the sheep, the monkey, the hawk, or the dog. Is there a dearth of examples in this head of our argument? Does there need research to find its proofs, or sophistry to twist them into the service?

In short, is it not evident, that Nature *used* at least to be considered as a material Revelation? For it is the fact that we find all nations admitting the prevalence of our method, in their early history, and its derivation from Egypt, because further, even profane traditions did not go. For, however widely scattered were the primitive colonies, they appear to have taken out from their parent nations, these among other views, which were then common to all; and these sentiments were preserved pure, or amalgamated with others, in proportion to their mental activity, or to their intercourse with those who were more corrupt, because they had been longer separate from the original community. And the basis of all the earlier mythologies and histories is, doubtless, to be sought for *only*, in those received, but then misunderstood analogies, between truth and material forms. Since, when this method came to be misunderstood, and certain objects in nature lost their morals, or were attenuated to allegories, or run out into a labyrinth of similes, then arose the earliest mythologies, as Zabianism, or the worship of the planetary forms and fire.

The abuse of this method, which, if men had remained perfect, would have been so transcendently more useful than verbal instructions, was *the capital error of all antiquity;* which was so addicted to symbolize one set of things by another, that at last they confounded their fancies and their facts, their verities and their guesses to such a degree, that the historic literature of the ancients is like the refuse of the Corinthian fire, where copper and gold, lead and ashes, were confounded in one stream of magnificent but heterogeneous lava. Nor is this abuse of the original apparatus for the instruction

of mankind, argumentative against its goodness: for the verbal method has been equally misappropriated. Nor could the calamities which resulted to the ancients, from an adulteration of the symbolic rules, or from forgetfulness of the truths intended to be conveyed, return on society. As the explanation of the material Revelation would be now always checked and limited by the declarations of the verbal, whose influence would effectually prevent a new stock of idolatries, having as the old ones a material base, and wearing the pretensions of science, discovery, and religion, for a triple crown.

Does the admission of the symbolic interpretation of nature require authorities? Suffer me, partly in compliance with a request that marks minds more regulated by the authority of opinion, than by the subject; and partly to encourage such as have no confidence in their own judgment, to add such authorities, as will at least be equal to the names, that tyrannize over modern opinions. My authorities shall consist of two kinds: first such as are drawn from the earlier instances in Biblical history, where the symbolic laws regulated the explanation of both material and human objects; and second, such opinions, as may be quoted from the works of a few uninspired, but I hope not incompetent, witnesses.

The order of creation was evidently symbolic instruction, designed to shew the ordinary methods of divine operation; as that light is the first of God's productions, that his designs are successively elaborated through the means of inferior things, and that the divine works are an upward series, running from nothing, through endless perfections. The Edenic garden was equally symbolic of the truth, that our outward must generally correspond to our inward condition, which is one of the primal laws of every order of existence; and has been closely regarded in the history of man. The prohibited tree was to impress, that however affluent man might be in

divine benefactions, or however free, it was impossible for him to be irresponsible; and that there would be always some things which he must not do. The origination of woman from the ribs of man, was doubtless intended to teach, that however man might forfeit the rights of his lordship, or however woman might be accidentally superior to him, neither the indulgence of one party, nor the unwillingness of the other, could alter her *essential* inferiority to man. The institution of the sabbath, was intended to shew that man ought to make a *frequent* and *public* acknowledgment of his dependence on God; and that neither the greatness of his station nor his sacredness could exempt him from the law, for God "made the seventh day holy." The Cherubim at the East of Eden were symbolic characters, intended to convey to man the prospective history of his recovery; and not, as it seems generally understood, to terrify him from those gates, where perhaps, while he was holy, he might have had angel tutors, and which to him were literally then, "the very gates of heaven." The thorns and thistles, which sprang up as the echoes of the curse melted into the ground, were to shew him, that beneath and around him, he should move among foes; and that his only escape lay, in preparing for that heaven, which still looked compassionately down on him with its ten thousand golden eyes, to invite him to a world where there is no grave. The institutes of sacrifice were all framed on the symbolic principle; and were to teach man, that his reconciliation to God would not be the result of his personal activity; but that it would depend on one as really unlike him, as the animals which he slew. The clothing of Adam was doubtless to teach him, that though he was so guilty and miserable, his Maker would not abandon him; but even condescend to provide for his bodily necessities. And what did the marking of Cain teach, but that God would make a visible distinction between the righteous and the wicked; and that to prolong, and not terminate, the life of a murderer, was

the severer punishment; as also, that those who took a murderer's life away, did but exceed his crime? And what learn we from the flood, but that when the sinner's line is outrun, and the patience of God at its determined end, his justice will never be checked by his pity, in the punishment of the wicked? The hundred years spent in building the ark, taught the antediluvian sceptics that God was slow to anger; and Noah, that the righteous must be the *means* of their own salvation; it was an admonitory *sermon* wrought in the vessel that Noah was erecting, whose bulk and form prove its providential sustainment on the globe of waters, which were lashed with all the winds in nature, and checked by bursting volcanoes or floating mountains. And what did the olive leaf which the dove brought to Noah import, except that, being an understood symbol of peace, it brought a message, at which all heaven would feel extacy, and hell revenge,—that God was now at peace with man? The rainbow that first bestrode the retiring deluge, was symbolic of the covenant of God, which it imported would be as beautiful and as comprehensive as itself; and as if in ratification of that treaty, the Almighty fixed his signature in the arch of prismatic fires. The separation of Abram from his family, taught his descendants, that God expected his people to disregard all connexions, however natural or dear, when the interests of *his* empire were likely to suffer. The peregrinations of that holy man through the land of Canaan, where every planet had its devotee, and every town its idol-temple, and beside whose Anakim inhabitants, he appeared but a pigmy, were commanded, that he might feel the goodness of the promises which were made to him, and also see the impossibility of their *natural* accomplishment. For what did the translation of Enoch occur, but to shew, that a good man is superior to death; and that to illustrious virtue, God will affix some high mark of his approbation? The appearance of Melchizedek on the inspired floor, without a genealogy.

or issue, was, we learn on the authority of Paul, a golden foreshadow of the unoriginated and unending dignity of Christ. The dreams of Jacob were doubtless symbolic instructions of the consequence which is still attached to man; insomuch that a train of spiritual agents are always officiating between him and God. The history of Joseph was a condensement of the universal government of the faithful; whose complicated troubles converge at last in a point, where their own honour melts into the glory of God. The passage of the Red Sea was a symbolic statement, that there are no difficulties which can check the progress of the church, whose "rearward" is "all the armies of heaven." And what taught the supernatural phenomena that accompanied the gift of the law, when all Nature, from the sand on Horeb's side to the explanatory thunders and the invisible trumpets, obtested the greatness of the event, but that the universe was interested in its observance; and that the "Creator thereof" wished to rouse the most excited attention of mankind, to the statements of the law, which was at once a monument of the fall, and a guide-post to "the new and living way" into life? Need more be added to shew the prevalence of symbolic instructions in the most sacred, and the most necessitous ages of the world? Search the Scriptures.

From the symbolic arose the fabulous and the enigmatic methods of instruction, of which we have also two instances in the Bible: of the first in Judges ch. 9 v. 8 -16, which record the celebrated fable of the trees choosing a king; and the second in the history of Sampson, who, according to the custom of that age, deposited the secret of his strength in an enigma, through which he ultimately lost his marvellous and emblematic power. Plutarch states that it was an extensive custom for the most distinguished persons, to contend for great prizes in enigmas; which is also attested by Hornius, in his Philosophic History.

I will now introduce the other testimonies, in favour

of the prevalence of the substantial views of this essay, in the earlier ages of the world. It is the declaration of all antiquity, that Pythagoras derived his philosophy from the Egyptians and the Jews. What his method of philosophy was, may be seen from some of the following expressions, which occurred in his works, and which illustrate that certain objects in nature, *in his view*, stood for others in the mental world.

Receive not a swallow,	i. e.	Make not a friend of an idle man.
Eat not the heart,		Consume not thyself with cares.
Pass not by the balance,		Be just.
Turn from thee every edge,		Be prudent.
Breed nothing that has crooked talons,		Be not tenacious.
Pluck not a crown,		Offend not the king.
When it thunders, touch the earth,		Humble yourself in calamities.
Stir not the fire with a sword,		Be not quarrelsome.
Eat not the brain,		Do not destroy the mind's instrument.
Sleep not at noon,		Do not shut your eyes against the light.

Who does not see that this is on the presumption of the symbolic verities? Porphyry in his life of this great man, states that this was *his manner*: and both Iamblicus and Clemens Alexandrinus, as well as Justin Martyr, affirm, that Pythagoras delivered "the dogmas of his philosophy mystically." Apuleius states that, "the ancients used to preserve and make their instructions interesting, with images and pictures from the material world." This was also one of the methods pursued in the celebrated Alexandrian school, where it was a maxim that, τα αιδηια των νοητων μιμηματα. Jamblicus said, "Nihil ei magis arrisit præsertim in infantili mundi

ætatula, quam sublimia rerum divinarum mysteria corporeis imaginibus symbolisque enarrare. Hæc autem symbolica et mystica doctrinæ celestis explicatis *primum* et *potissimum* floruit in ecclesia Dei. * * * * Quemadmodum et natura rationes occultas inapparentibus formis quasi symbolis exprimit, et Dii veritatem idearum per manifestas imagines explicant." Amyraldus, when writing "de imaginibus," said "the ηθη και παθηματα, manners and passions, (of men) are figured by the shapes of animals and other creatures." Kircher stated that "Trisnegistus i. e. Joseph contemplating this world, composed of so great variety of things, thought that these created images were symbols of spiritual things." Serranus, *in Plat. sym.* affirms, "It was the manner of the ancient philosophers to shadow forth the truth by symbols. These Plato followed;" * * * and "that it is the opinion of all learned Christian antiquity, that this symbolic manner of philosophizing came originally from the Jewish learning, delivered by Moses and the Prophets." Grotius, *on Matt.* 7. 6., remarks, "that amongst the Chaldeans, Hebrews, and Egyptians, their ancient professors of wisdom, delivered their precepts εν συμβόλοις, in symbols, as Clemens Alexandrinus teaches us." Clemens Alexandrinus, already quoted, in his Stromata, p. 405, says Διὰ τῦτό τοι της επικρυψεως τον τρόπον, θειον ὄντα ως ἀληθῶς και αναγκαιότατον ἡμῖν, εν τω αδύτω της αληθειας αποκειμενον, ἱερον ατεχνῶς λόγον, Αιγύπτιοι μεν δία των παῤ αὐτοῖς αδύτων καλεμενων, Ἑβραῖοι δε διὰ του παραπετάσματος ἠνιξοντο. κ. τ. λ. While Gale observes, "The world is an universal temple, wherein man may contemplate natural images, and pictures, of Divine wisdom and goodness;" * * and "as for the Jews, it is evident that God made use of this form, or mode, of teaching them heavenly sublime mysteries, by terrene figures, symbolic images, types or shadows, * * which manner of teaching, continued even to our Saviour's time (more or less,) who delivered the chief of his doctrines under earthly parables and symbols." Richard-

son, *in his Logic*, states, "Man being not able to take this wisdom from God which is most simple, therefore it hath pleased the Lord to put it in *the things*." That this was the universal method of the Druids, all their historians attest. John Hutchinson concludes that "as man could come at the knowledge of things within his senses, * * * God taught him by emblematical representations, to frame ideas of things and actions which were necessary for him to know, * * and which were like drawings of such things as were out of the reach of his senses. * * * Nothing but similitudes *could* give * * ideas of * * things." Jones of Nayland, considered, "all the phenomena of Nature speak some religious truth to those who have ears to hear. * * * * The creation is the school of Christians if they would use it aright." And Kirby and Spence remark, "The entire system of Nature is representative, as well as operative. * * The instruction of man in his primeval state of integrity, * * was best secured by placing before him for his scrutiny, a book of emblems or symbols, in which one thing either, by its form or qualities, or both, might represent another. * * Both divines and philosophers have embraced this opinion, which is built upon the word of God itself." Such is an extract from the voluminous testimonies on the subject that exist.

But perhaps the highest corroboration that I could quote, of the principle of this Essay,—that the perceptive powers of Nature arise from universal analogies between the material and the moral world, is Bishop Butler's immortal "Analogy:" a book which, besides proving that its author belonged to the highest class of minds, has done more to rebuke the modern scepticism of science, and to inspirit the true philosopher, than any other work since the times of Cudworth and Gale; and which, besides being a "lifting stone," where the intellectual may find out the quantities of their strength, will be, for generations yet to come, a rich quarry, out of which many a massy stone will be hewn for the temple service.

And it is alike to the honour of Butler himself, and of the Church whose chief ornament he was, and not to the disgrace of Dissent, that cradled him, that *this* work contains none of those perishable parts which make it suitable to a particular age; but abounds only with such views as will ever be of the highest consequence, while man is prone to doubt his responsibility to God, or the heart to conceive infidelity of his declarations.

In concluding this chapter, we ask, what are the objections to the revival of this use of the material world? Why should not Nature be examined again with a moral design? Why not consulted as an oracle, on the points on which it is able, and permitted, to speak? Why may not its symbols be so understood, that, there should continually run through the dispositions a sweet, though unperceived stream of its influences, to cleanse the feculent, and to carry away the frivolous? Why not endeavour to make Nature again, a book of elements to the young; a book of recollections to the aged; a book of analogies for the philosopher, and of pictures for the hebete? Why not *again* furnish *some* of the sabbath meditations for the Christian, and illustrations of his simplest or profoundest sermons? Why not be to the good man, a store of impulses, to "continue in well-doing:" and to the wicked, standing and omnipresent admonitions that his "sin will find out?" Why are not all so familiar with its lessons, that from childhood, the sufferer, by all the material, as well as by the verbal Revelation, is taught the arts of patience, and the weak to economize his power; the little, to feel his dignity, and the great, when he thinks how the worm helps man, that he is dependent on the least? Why should not Nature be used as a book of recreations for the mind, worn with graver pursuits; or as a cure for the "heart ache," which we derive from care? Why not again be the primer book of the young artist, where, whether painter, mechanician, or navigator, he may see

the rudiments of his craft, limned in vital forms; as well as the "book of mysteries," where the wisest may find their difficulties explained, or the theorist his doubts cleared?

Would this restored use of the natural world militate against any of the "eternal laws;" or the least of the evangelic provisions? Would it lead to the desuetude of the Bible? Did it induce David to neglect "the law?" Would it corrupt our sermons? Did it make Jesus or Paul obscure preachers; and do not ours want help, and lament their feeble impressions? Would it lessen Christian humility? The higher the mental, as well as the natural flame aspires, the more it trembles. Would it materialize our studies? Are they not condemned who "regard *not* the *works* of the Lord, nor consider the *operations* of *his hands*?" And Paul declared, that "we see, as in enigmas, the glory of the Lord." Would it monopolize our attention? Solomon was the wisest of men, and Josephus says he composed 3,000 books of *similitudes;* and the Bible affirms, that he wrote a complete Natural History, from the hyssop to the cedar, "of beasts, fowls, creeping things, and fishes," which must have consumed the best part of his life. Would it melt our natural histories into better moulds? Would it make superfluous, discourses on the mere existence of God; and less necessary, and abstract, sermons on the attributes? Would it compel our teachers to higher preparations, and our schools to deeper studies? Were they not things

"Devoutly to be wished?"

Would this revived use of the material world achieve no other good? Not in the elucidation of the Bible? Not in restoring a soul and proper speech to the now dead body of Natural History? Not in explaining the nature and operations of law? Not in refining the taste, nor in educating the senses, nor in softening the heart? And would not all truth, thus learned

be better understood, and more easily remembered? Would it not be better conveyed, and more profoundly studied?

The difference between this learning, and that from verbal instructions, would have been as great as learning the mathematics with diagrams, instead of abstract terms; or, as in studying the form of man with mere descriptions, from having a living specimen before us; the chest heaving with the vital wind, the purple flood rilling through a thousand channels, beneath the magnificent drapery of the skin, studded with its myriad mouths, which suck in light and invisible fire, and press out again the superfluous juices, which no chemistry could separate, no analysis divide. And if, for the last seventy years, the attention which the scientific have lavished on the *mere* nomenclature and arrangement of Nature, had been employed in learning her meanings, each of her objects, instead of having called over it the feeble incantations of some barbarous græco-latin names, would now have breathed out to the delighted ears of mankind, divine sentiments, or songs, fit to be remembered; so that when God should have looked out from heaven, He would have seen Nature with her "ten thousand times ten thousand" tongues, eloquently instructing, admonishing, or pleading with man; thus, at last, taking her proper place as "the help, meet" for Revelation; and discharging her share of the universal ministries to those who shall be "heirs of salvation." Then the stirring appeals of the 148th Psalm, which apostrophizes universal Nature, to aid the anthems of the Church in praising God, instead of being considered the hyperboles of oriental rhetoric, or the overworking of a truant fancy, would be justified, because responded to, by all the material world.

CHAPTER IX.

" This similitude, surely, bespeaks the same creation, and the same Creator."

PALEY.

ILLUSTRATIONS OF THE DIVINE CHARACTER, FROM THE MATERIAL REVELATION.

WE never pretended, that by any secret way of interpreting Nature, she *now* affords *sufficient* light to man in his moral degradation. He is now a mental prodigy, a born-traitor, an adept in rebellious stratagems against heaven. He has racked his invention for modes of sinning; and might have studied for expressions of insult. He would appear to have meditated ingratitude; and in what way he could act, the most diametric to the original provisions of his nature. To such a being as man, what can the *natural* law declare? To such a fugitive from light, what but remonstrance can be addressed? How can a breast so inharmonious as man's, *now* chord with the natural harmonies of the universe? For he has shifted his centre; and now his measurement, both to God and his fellows, is altered. Changed is the landscape *now;* for wherever he turns, his eye faces some coil of the "everlasting worm;" some infolding of "the flame" that never smoulders. The original design of man's creation is now by him abandoned: his duties are undone; his rights unclaimed; his immunities unvalued; for man is altogether changed. Not more so, than if that Gabriel, who pitched the anthem which the celestial orchestra

sung at the advent of Jesus, had from such a mission, descended to chaffer among the shambles of the city; or had become one of the usurious brokers in the purlieus of the temple, whose tables Jesus overthrew. What, then, can the original covenant have to do with man, except to condemn? Natural law is no longer a guide, but a judge; no more the friendly flame, but a sullen lamp, glimmering above his dungeon door. The law "written in the heart," under these new circumstances, is speechless. It answers not to enquiring guilt; it holds out no hope of remedy to the sickened conscience. Nature, though still fluent on a thousand themes, knows little of the new circumstances of degenerate men; all her collateral lights are here dim; and she must rather dispirit, than fortify the heart's hope. She could tell indeed of the Divine goodness, but that were no comfort; for man feels that the law which he has broken, was the highest proof of that goodness; and that *it* would compel the Almighty to punish. She could speak of the Divine power; but is it consolatory, to think of the artillery which heaven has directed against the unforgiven? Nature might discourse of steadfastness; but the very thought bound the Creator to keep his word! Or of the Divine wisdom, Nature might be affluent in instructions; but the recollection convinces man, that if he escape one judgment, *that* wisdom, if necessary, could fill earth with snares to take him. These remarks shew, that we never considered Nature to be a *sufficient* Revelation since man lost his integrity. For a new set of causes and effects were then brought into action, quite dissimilar to any before known; and for which there was no remedy in the provisions of law. And as a new series of acts was begun by man, contrary to the designs of his creation, and to the laws of his nature, it could never be known how the Great Judge would dispose of man, and his conduct, from the intuitions of the human breast, or from the analogies in the material

world. Hence arises the necessity of a new institute; a new form of government, a new system of moral obligation, higher motives, and a different administration of law; and these, we conceive, to be furnished in the mediatorial dispensation; with which we have here, however, nothing further to do.

But had man continued perfect, but, indeed, even now, Nature is a very striking Revelation of the Divine character. Moral events were in the life of Adam few. No Sodom had been reduced for its wickedness to a bed of asphaltic pitch; over no Egypt had ten plagues been shaken out of heaven, to set the slave population free. No Elijah had, by his prayer, made the land dewless; the clouds a molten floor. The windows of heaven had never been opened; nor earth's "mother ocean" released from the centre, to bring a deluge on the surface. The earthquake had not ript the granite ribs of Horeb; nor had God filled the desert with fiery serpents. Such exercises of the Divine power Adam could not have seen; and the world was finished before himself. Where, then, could he learn the *power* of his Maker? For *this* is one of the elemental thoughts of Deity that first visits all minds. To the mind of Adam, probably, EVERY object would appear a proof of the power of God; for his perception would not be dulled with use; and his habits would not injure the intensity of his recognitions of Nature. From these, and these alone *then*, would perfect man be able to estimate the power of that glorious Being, whom he once heard "walking in the garden." And even to us, Nature, as a material Revelation, furnishes more impressive proofs of the Divine power, than the verbal Revelation itself.

Whether we contemplate the power of God on the vast or the minute scale, the most *striking* and *popular* proofs of it must be sought in the material Revelation. Do you wish to see that power compressed? A drop of water, or a small hailstone, contains twenty-six million divisible parts! The power of producing a

thousand forests, is crushed into an acorn! Lêuwenhoek discovered that there were a thousand thousand million animalculæ, existing in a drop of *pepper* water. A grain of sand would cover 20,000 pores of the body, which are yet all perfectly supplied with the powers of suction! Would you know the vastness of that power? The human body sustains a weight of nearly nine ton of atmospheric pressure without feeling it. Light travels in rays invisibly fine, a hundred million miles in 7½ minutes, i. e., 16,819 times fleeter than a cannon ball. The sun is a hundred thousand times larger than the earth, yet it is upheld by a thought of the Infinite Mind! "*Thou openest thine hand and suppliest the wants of every living thing,*" which, on *our* earth, is not less than one hundred thousand million daily! Myriads of worlds float through the universe, without an apparent guide; and are so exact in their motions as to be the standards of time! The force of the atmosphere, if not equalized, would burst the earth; but since it is equally distributed, it neither bends the daisy, nor disfigures the smoke-curl!

To a reflecting mind, what an immense proof of this attribute is furnished, that after having produced so much from nothing, Jehovah should have invested the different objects in Nature, with the power of self-acting, apparently apart, and independent of, foreign causation! That various power of action is what we call physical law; and nothing is a greater proof of the Divine power, than its distribution over Nature: or that one set of objects should invariably fall, another invariably rise, according to their different densities, or in other words, according to the different forces with which they are invested with this law. What a proof of that power is seen in the ceaseless evaporation and radiation from animal bodies; and in the as ceaseless repair, of their outgiving wastes! Is it no proof of the power, that these laws should *preserve their efficiency so undiminished?* In all Nature there is no mark of

decay in the *laws* by which it is self-regulated. Is the law of gravitation less forcible than formerly? Does sound creep with a slower pace through the air? Is light longer on the wing in its passage from the solar well to us? Is the law of compensation in Nature—Nature's rule of fellowship—less active? Does not Terra bowl to the shadow of a minute, opposite any given star, though after a race of a thousand years, unwinded, untired? Does not Luna bring her phaeton, to any meridian of earth, to order? Is there a random comet, under given circumstances, who creeps "the crooked serpent," through, and beyond the stars, not to be calculated on to an hour, after many an apparent outbreak from its path, and an absence of a century from the vault of heaven? And does not the *unchangeableness* of those laws impress; the constancy of Nature strike? Are her harvests irregular? Do her blossoms sometimes lead to leaves, at others to roots? Is her grain sometimes nutritive, at others poisonous? Do her birds sometimes protect, at others devour their fledgelings? Will the lion sometimes plough? Will the leopard occasionally live with the ox? Will the tiger draw your pleasure-car? Does the hawk ever befriend the sparrow? Is it often hotter at the poles, than at the equator? All these facts are not isolated mysteries, without a cause or an effect, but gates to long trains of thought, which conduct us at last where we see "Him that sitteth on the throne:" proofs of the different modes in which his power is distributed through the universe.

Would Adam be ignorant of many of these things? For what, but to instruct him, was the garden of Eden planted? What, but to bring the rarities of the earth into a plot; and to enable him to acquire a general view of the system by which he was surrounded, was he put into Paradise? That place was to have been both his temple and his school? There God would have communicated with him "of all which He had

given in commandment;" and Adam would have felt after him there, "if haply he might find him."

And then was it indifferent to Adam, or is it immaterial to us, as a proof of the WISDOM of God, that animals which feed on flesh, have correspondent feet and mouth? that the weak are fleeter than the strong? that all know, as soon as born, their food, their defence, their enemies, their pleasures, and their medicine? that the waders are web-footed? that the animal voice is noted according to the want intended to be conveyed? that insects which feed not their young, deposit their eggs on the plants that support them? that the feather is the finest construction of elasticity and power, and made expressly for an air-oar? that the bones of birds, to be lighter and stronger, have a proportionately larger bore? that the lungs of birds should be assistants to their flight? that every bird should have its oil-duct, with which to preen its feathers? that the tongue of the woodpecker should be suited to its food? that the bill of the parrot should be as a third foot, to enable its defective claws to climb? that the cross-bill should have a bill so apparently awkward, expressly to crack the acorn, and other nut food? that the almost legless bat should have hooked wings? that the eel, which lives among the mire, should have its eye defended with a horny window? that the crystalline in the eye of fish is rounder than in other animals; and that it has no pupil to adjust it to its watery abode? that they should possess an air bladder, by which they can rise to any surface, or sink to any depth in the ocean? that timid animals should have their ears longer, more open, and set backward? that the camel should have the capacity to retain water so long? that the short neck of the elephant is suited to his proboscis? that the indolence of the sloth checks its ferocity? that the glow-worm is bright to direct her lover? that the spider should catch by fraud, what he could never obtain by force? Need I multiply the proofs? Even the patience of a friend would weary.

And where shall we look in the material Revelation, without finding a superabundance of proof that "the GOODNESS of the Lord is over all his works?" That goodness of the Creator, is in nothing more manifest, than in the respect which He pays to those laws which He has given to our minds, of which He is the former; in not requiring the love of the heart, the obedience of the life, until by the soundest appeals to our intelligence, He has established his claims to both. Can any one, with the least that it is possible to possess, of religion and intelligence, refuse to admit the following facts as evidence of the *goodness* of God? The teeth of a child do not appear, till it is about to live on food that requires mastication. The atmospheric laws necessitate the ascent of the heated air, which would be inimical to animal and vegetable life. The atmosphere, by its fluidity and transparent state, admits the use of the eyes, and the transmission of sounds, as well as the ascent of evaporation, which secures the succession of rain. The proportions of water to land are so nicely regulated, that if there were more, animal life would be shortened, and vegetable life impoverished; if there were less, the earth would be parched, and ultimately burnt by the solar fire. The sense of feeling is distributed on the surface of the body, and not in the interior where it would be of no use; and it is distributed on the surface, in the degrees of sensitiveness, determined by the importance of the parts. Light enters the world in an impalpable manner, which it would destroy if it came in beams as perceptible as the lightning-ray. The divided and spray-like form of the rain, is equally necessary to the well-being of the earth, which it thus fructifies. The prevalence of salt in water, vegetables, air, mineral bodies, and the food, is a means of preserving life. The taste compels a *healthy* individual to crave the food which is most suitable for health; as, what if man had a violent appetite for glass or nettles? The smallness of the

vegetable seed, greatly adds to the value of it; for, being so small, it is easily carried, planted, or buried; but if the seed were as large as a stone, the earth would not hold the seeds of one autumn. The quantities of heat and cold which check each other's predominance, and the same relations of fire and water, antagonize their mutual tendencies, to the destruction of the material system. That all bodies are not transparent, is also a great proof of the Divine goodness; for, if that were the case, there would be no shadows, which would soon occasion the extinction of every species of vegetable and animal natures. The prolific power is possessed by all creatures, according to their usefulness or adaptation, to promote the general improvement. Many of the animals are torpid in the winter, whose rigours they could in no other state endure. The tunics of the eye are dark; which provides, the better for the intromission and effects of light. Tears moderate grief, and relieve the brain from taking fire at the passions. The young of the mammalia desire the milk, which is a relief to the mother. Animals that feed in a procumbent form, ruminate; which prevents the pain incident on a too-long down-bent neck. The animal system relieves itself of all superfluous matter, by constant perspiration through the skin. The human mind shares the feebleness of the body in age; or the sense of infirmity would be a thousand times more calamitous. The variation of the human voice and countenance, are fine provisions for the distinction of individuals; and for the variety of character which the mind necessitates. The gills of fish are machines, for enabling them to separate the water from the air, which they inhale. The timid animals are courageous during the time they nourish their young; otherwise, a much greater proportion of them would be destroyed. The division of the hand into fingers and thumb, gives man his present dignity in the arts. The loss of one member often occasions a duplicate, or transfer of ability to others. The food pe-

culiar to parts is *mostly* the best for that climate. The size, figure, and colour of all animals, are the most suitable for their station and labours. The most vital and easily injured parts, are the best defended; as the brain, the lungs, the heart, the intestines, and the windpipe. Bones preserve the beauty and erectness of the animal form: and mountains are continually producing water and metals for human use. There is, to a great extent, a self-repairing energy, which is often superior to medicine, and always its basis, in the whole animal economy. The life of animals is discontinued when their organs decay, otherwise earth would be a mass of agonizing consciousness. The world is filled with remedies for most of the evils that befall its inhabitants. Vegetables restore the purity of the atmosphere, and animals give back to the vegetables what is equally necessary for their sustenance. All the structures of the earth are evidently intended to promote the happiness of the whole races of living creatures. Thus, we see that the illustrations of the character of the Creator drawn from the material Revelation, are not less impressive or emphatic, than they are in the book, where He is "the first and the last."

CHAPTER X.

"God has also, in his natural government, suggested an answer to all our short-sighted objections, against the equity and goodness of his moral government; and, in general, He has exemplified to us the latter, by the former."

BUTLER'S ANALOGY.

ILLUSTRATIONS OF THE MORAL GOVERNMENT, FROM THE MATERIAL REVELATION.

IT is remarkably clear, that whether it is designed or not, there is a very extensive number of analogies between the conduct of God in the natural economy, and his conduct in the government of rational and responsible creatures. The observant mind will not fail to trace the operation of the following principles, in some part of the natural field. The prevalence of the law of retribution is evident in much that happens to men; and in the violent pains which those animals frequently suffer, that destroy the lives of others. Suffering, *in some form*, constantly follows irregular conduct, which is vice; while enjoyment is the result of a compliance with the laws of Nature, which is a general definition of virtue; and we see both facts illustrated in the natural and artificial state of the animal world. The horse, when loose in the field, appears to enjoy his being to the utmost, and is comparatively, in that state, free from disease: but when confined to the stall, and fed almost solely on corn, the laws of his nature are violated, and his owner is punished in the *really* diminished value of the animal, which lives a shorter period, and is the victim of numerous diseases. There is a

marked predominance of good over evil in the system of Nature, with all its ills and death; as there is an admitted prevalence of happiness over misery in the moral government. The mixture of evil and good is as indispensable in Nature, as it is in the higher spheres of Providence; and there is as much a state of constant antagonism in the one department, as in the other. The more beneficient arrangements of Nature gain a slow, but certain, victory over the destructive powers, which have been introduced by sin; just as moral good is as surely triumphing over evil, as it will do in he battle of Armageddon, "in the day of God Almighty."

Then, who has not seen how the compensatory principle is embodied in Nature? where, when a creature is destitute of one advantage, it possesses others; as the duck is unable to *run* from its land enemies, but it defies them by betaking to the water. Wisdom often compensates for beauty in woman; and skill, for power in man. Still more extensively is the principle of substitution distributed, throughout the arrangements of Nature, as if to prepare us, for the peculiarity of the Christian scheme: as when a hawk pounces on the sparrow, its young are involved in the parent's calamity; or, when the young are taken, and the mother pines away, the misfortune of the fledgling is the destruction of the parent, and a loss to the species. The equalizations of power and value, are also provided for, in the same institutes of natural law; the cow has less power, beauty, and speed than the horse; but its delicious milk and flesh give it equal importance; the dog is neither so tall, nor so patient in service, as the ass; but its attachment to man gives it an equivalent value. How illustrative of the regularity of moral government is the seldomness with which the Almighty resorts to miraculous force in Nature, whose motions scarcely know the "shadow of a change!" The invisibility of nearly all the natural causations, is a very descriptive

analogy of the unseen energies, and influences, with which the Divine Being pervades the human world, causing, or regulating, all its movements. While the stillness of the mental and moral universe, are emblemed in the silence, with which Nature's magnificent masses of matter roll or graduate, through all their evolutions; worlds keep the march of everlasting progression, neither confounding the gnat-murmur of a summer's eve, nor the fragile melodies of an Æolian harp. The non-appearance of the Great Artificer, in any of the processes or emergencies or Nature, while every vermilion beetle-wing, and every decaying leaf or bursting bud, confesses his presence, prepares us to admit the omnipresence of the Godhead, and yet, that "no man can see God at any time and live." Do not the ceaseless changes, that are instrumental of the unalterable sameness of Nature, illustrate the variations of moral phenomena, which are consistent with the *unalterable purposes* of prescience? The universal dependence of all parts in Nature on each other, analogize with the labyrinth of connexions which thread the moral government: Nature has no pets, and the equalities of her government exclude the possibility of favouritism. The impartialities of protection and care, which are shewn to all things, according to their order and value, would lead us to expect, that the least would not be neglected, nor the obscure overlooked. The slowness with which Nature elaborates some of her greatest productions, as metals, minerals, the oak, and the elephant, comport with the *apparent* tardiness, which marks the progression of some of the moral changes, in man and nations. The events of one age, are the foundations of the improvement and happiness of the next; as the submerged forests and recovered sands, in one century, become coal beds and arable land, for subsequent eras. The same ends are often accomplished in Nature by different instrumentalities; as the air is purified both by wind and the electral fire; and in the Divine government, vice is

as often overcome by allowing it to lead to its own inevitable evils, as by prematurely cutting off the offender. The decay of some things in vegetable nature, contributes to the production of others, as the rotten straw produces a new crop; and in the moral world, flagrant crimes confirm the virtue of GOOD men, while the misery that befalls the vicious, makes others more circumspect. This is a specimen of the manner in which Nature economizes all her possessions; for she takes care of every spark of fire, and of every atom of earth; no one of which has been lost since the creation. Why, then, should we expect an *alteration* of the moral laws to suit the emergencies of our condition, since we see with what constancy "the blessed God" adheres to the regularities of Nature? And why should we doubt the *certain operation* of the moral laws, when we see with what unfailing certainty, the laws of matter are sustained? If the end of moral laws be kindness, Divine benevolence will secure the operation; if justice be the object, the rectitude of God will accomplish it. In the material Revelation, the least things depend on the greatest, and the greatest grow from the least; the daisy's hue could not exist without all the laws of light, rarefaction, and optics; the cedar was once packed in its seed, and the coral isle was once a handful of insect crustations; and in the moral world a system grows from a guess; a king of Naples from a baker's boy; or a Shakspeare from a groom. There are no improvements observed in the administrations of Nature; light comes still in radial lines, and smoke curls upward through the air, as it did from the first altar-fire that was ever lit. And we see no obsolete maxims in moral government; no abandoned principles in the superintendence of mind; for to learn is not one of the states of the Almighty Spirit, and experience is the badge of imperfect man. And who has ever omitted to observe the universal counterbalance in both forms of the Divine government? The peacock has

"the beauty of an angel," and the voice of discord; the swan is an elegant bird, but it cannot fly like the swift; the elephant has less speed than the horse, but it exceeds it in intelligence; while in life, a man has health, and wants mind; or he has abundance, and is destitute of an appetite; "that no flesh should glory in his presence." These are but specimens of the similitudes between the laws of the material, and those of the moral world. And so extensively do these analogies prevail, that I am inclined to think, that instead of analogies, they are only the same law, varied in its issues by the different natures, on which it takes effect.

CHAPTER XI.

"For that which befalleth the sons of men, befalleth beasts: even one thing befalleth them."

SOLOMON.

ILLUSTRATIONS OF THE CHARACTER AND CONDITION OF MAN, FROM THE MATERIAL REVELATION.

IF Nature were intended to be a Revelation, its instructions should be according to the state of man; but, as that state is not what it was intended to be, the state of the world must have correspondently changed. Apart from the views of this book, there are sufficient proofs in the material arrangements, that they are not in their primitive state: but have been operated on by diluvial or previous agents, which were used as instruments of bringing about a change in the whole economy of Nature, to answer to the changes that had previously come upon man. This state of imperfection will doubtless continue, till the perfect reformation of the human character; and then, it is probable, that by the action of fire, the whole system will become "new heavens and a new earth;" then will "the wolf lie down with the kid," and there shall be again "no more sea;" while "a mist" may again go "up *from the earth*, and water the whole face of the ground." If this be true, the adaptations of Nature to convey instruction to man, must have materially altered; but even now, how plainly, from some of the peculiarities in inanimate or animal structure, do we see the following truths? Is not *every* creature adapted to its station? The fish have no

feet, and the birds have no fins; the ostrich has ineffective wings, but it has very swift legs, which supply their place. How similar to the very marked manner in which all men are differently gifted, according to the rule that compels them to divide their labours! In imperfect society, the stronger will always oppress the weak; and this is everywhere taught in the animal world. The whole economy of Nature is full of prospective arrangements for things, even before they exist. The flowers of summer are stored with nectar, ere the bee that is to collect it, is born; and, with respect to the human species, the verbal Revelation tells us, that God has "determined the times *before* appointed, and the bounds of their habitation." A great portion of life is consumed by merely providing for its necessary wants; and this is just the state of the other animals, as well as of man. Another proportion of life is occupied by the feebleness of infancy, and the decays of age; the horse is scarcely at its growth, when it begins to shew the symptoms of its approaching death. Habits depend on Nature; the habits of the tiger are destructive, because its nature is carniverous; while the habits of the sheep are peaceful, because its nature is inoffensive. How exactly does this law appear in the formation of human habits? Find out either the temper or the habits of a man, and you may conjecture the rest. A long contention has arisen, whether man is a free agent, or necessitated in his actions. He is both; and the analogy of this is furnished, at least, by most of the higher animal classes. The ass *chooses* between the thistles and the hay; and *he is determined* which to prefer, by some appetital law. The lion is free to roam the forest; but his muscular power is limited, and he is thus necessitated to rest. The necessity of employment to the well-being of man, is also finely illustrated in animal history; keep any of the animals in such a state of confinement, as makes it impossible that they should resort to their *natural* exercises, and you de-

preciate their vigour and abate their pleasure; and when man has no labour, he is the victim of endless evils, and the honour, of which his leisure is supposed to be the proof, becomes a mountain load. The observance of order is a law, whose importance is preached to us from all creation; if flowers were occasionally to follow the fruit, or the seed to grow on the bark, there would not only be confusion in the sequences, but the designs of Nature would be abortive. And, if man displaces the arithmetic of his being, neglects the regularities which are appointed to preserve it, he is wrong in all his self-admeasurement, and disappointed in every hope. With all the affluence of Nature, there is no redundance; the dowry is large, but there is not enough to waste. And this is just the state of the moral provisions of the Divine government. The supply of means for the regeneration of human character, for the perfection of society, is ample; but there is no superfluity; there is enough for the dullest and most effete character, but the genius has no room to be prodigal. Oh, that we did but consider this, then would our "peace flow like a river; our righteousness like the waves of the sea!"

Another moral taught us in the natural page is, that some of our chief dangers lie in our pleasures; as there is some food which, though animals greedily devour, produces their death; and half our sins consist in an extravagant use of those things which, if moderately used, are beneficial. Duties were intended at first to be pleasures; as, food, drink, and sleep are, to the animal tribes, both the means of preserving their life, and of making them happy. The natural equality in human society, is provided for by a diversity of gifts; as the equalized importance of the parts of nature, depends on their different qualities. The whole of the animal and vegetable kingdoms, adumbrate the progression of man; they are ever moving to their goal, and ever increasing in number; and "*he* must increase." This progressive advancement of man is completed by means of things

which are inferior to himself; as the eagle feeds on carrion, the sheep on grass; and man is perfected by suffering. The indulgence of pacific and social dispositions secures more enjoyment and quiet to their possessors, than the contrary states; as the deer which quietly graze in the field, *appear* to have more enjoyment than the wolf, whose ferocity condemns him to solitude, and whose insatiable gluttony exposes him to periods of severest hunger, and to universal foes. Who is the wolf's friend? Man is evidently proceeding to a higher state of existence; as the seed rises to the tree; the egg warms into the bird; the caterpillar expands into the fly. We make but a poor compensation to God for all our mercies; as the animal creation which derives all from the earth, yet returns to it nothing, but its refuse and its bones. The dignity of man is shadowed out in the fact, that all things are in evident adaptation to do him service, from the animalculæ that benefit the water, to the sun that makes the day. The mixture of the selfish and benevolent principles is indispensable to the well-being of society: as, if animals were not invested with self-love, they could not resist their foes; and if they did not love their young, they would not rear them: and if man did not love himself, he could not improve; if not others, he could not be useful. We may see by the same teaching, how superior *natural* virtue is to power: all the men in the world could not force a horse to drink more than he wished. Would that man were his equal! Contrary natures will never form lasting friendships: the ferret and the rat will never herd together; though punishment, or an excess of food may prevent their contention; and man's dissimilitude to the animals can never lie in his body, for they all exceed him in some particulars. The most beneficial parts of our being ought to be towards its close; as the trees furnish us with fruit towards the close of the year. All evil is constantly issuing into good: the rain is an inconvenience to the traveller; but it fertilizes his land;

the winter's cold pinches his flesh, but it also destroys the insect masses, which would devour his harvest in the following spring. The evil that exists in the human world is not the result of providential contrivance; as there is no part of the animal economy formed to give pain, or to check enjoyment. The real wants of nature are few and simple; and with their supply we may fully acquire all the perfection attainable in the present life; and how few the articles, and simple, which are required by the animal tribes? All things that have the power of propagating their species, produce their own likeness; and this accounts for the fact, that men bring forth degenerate offspring. How well is the wide-spread reign of misery pictured in the animals! From the mite to the behemoth, "the whole creation groaneth and travaileth in pain together until now." Nor is the lamentable predominance of the malevolent principle, less powerfully suggested by a view of the animal world; for most of the animals have a destructive propensity, to *some* of their fellow creatures; and there are few men who are not malevolent, either in some respects, or to some, of their fellow creatures. The crafty deceive the simple and invigilant; and the fox stealthily creeps into the poultry-yard, and sometimes carries off the cock while he is crowing "his matins;" or the hen, to which he is conducted, by the noise she makes over her eggs. Fear is one of the most powerful bonds that gird society together; a flock of a thousand sheep will be afraid of a small dog; fear checks the tiger's rapacity; and it keeps off the wolf-pack from human abodes. And fear is the basis and security of human laws; it is always a partial paralysis on the thief's hand, and the heart of the tyrant; it causes some of the vices to move in chains, while it gives gravity to virtue, and foresight to simplicity. We are instructed in the importance of union, by many of the habits of the quadrupeds: the dogs join to hunt the boar; the beavers unite to build their house; and the ants to excavate their dust castles;

while man, if solitary, could proceed with few employments, and would be overpowered by many an insignificant animal foe. How marked is the power of appetite over mere education! Teach a dog, a bird, a bear, or the monkey, what tricks you please, how vain will be instructions when they clash with the impulse of animal appetite! And this will ever be the unfailing hindrance to all improvement in the animal races, and accounts for the slow advancement of men. The necessary diversity of talents, is finely exhibited in the hive; if all its tenants could but perform one kind of labour, there would neither be honey nor wax; and the diversity of talents must increase, with the improvement of mind. The great predominance of selfishness, and yet the impossibility of living to ourselves, is demonstrated in the same manner; as selfishness is the prime motive of animal action; but even the cat, which is a specimen of unmixed selfishness, by the indulgence of its propensities, not only feeds itself and preserves its species, but it rids society of inferior yet very troublesome foes. Nor need we want further specimens to illustrate the analogies observable between the procedure of the material and the mental world.

CHAPTER XII.

"The Scriptures revealing the will of God, and then the creatures expressing his power, whereof the latter, is the key to the former.

LORD BACON.

ILLUSTRATIONS OF THE ANALOGIES, WHICH EXIST BETWEEN THE VERBAL AND THE MATERIAL REVELATIONS.

REVELATION, in many instances, is but the formal statement of much, that we find *working* in Nature, where "the truth is put into the things," as Richardson *expressed* it, instead of being verbally *announced*. Now, what could be such a proof of the divinity of the *verbal* Revelation, as to find in it, as exact a correspondence to the system of Nature, as the different constitutions admit? And is not that the case? Does not the verbal Revelation affirm, that man is in a corrupt state; and does not the material Revelation prove it? The Bible affirms, that sin brought death into the world. Does the material world shew no graves? The Scriptures declare, that there is a strife in man, between his better and his baser natures. Is not Nature a proof, and a picture of the warfare? The verbal Revelation introduces many subjects, which are as far above the device of the learned, as above the dreams of babes. Does Nature exhibit no mystery? None in the composition of her air, her soils, her bones? None in the structure of her forms? None where she unites matter with mind? None in the composition of her gases, or in the generation of a flower? Ah!

superficial man is offended with the verbal Revelation, because its path is often lost in the rainbow's glory, where his weak thoughts are drunk with the sense of insignificance; before he ridicules the book that would "make wise to salvation," however, let him look at the worm beneath, and find out the philosophy of its sense, or the machinery of its vermiculation, and he will be then better able to scorn! Does not the Bible declare, that the presence of God is every where? That his power never sleeps; and that his goodness is never exhausted? And is not this the moral taught in Nature? Which of her works appears to have gone into desuetude? Which of her plants has lost its reproducing power? From what part of Nature's field would you conclude that the Almighty Intelligence has gone away? What continent has his presence abandoned? What species of animal life withers under his frown? Do not the Scriptures assure us, that from the evils of the moral world, God is educing the happiness of his creatures? And is not He doing the same in Nature? From the wormwood do we not get health? Does not day walk out gay as "a bridegroom," from the night? Does not manure restore the vegetation? Does not the suffering of the race augment its wisdom; and its losses help its happiness? Would not the grave drive the heart to heaven? The verbal Revelation assures us, that God's love is vast, but that it distributes not itself among us, except by the use of appointed agencies. Does not Nature the same? The valley could, but *does not*, bear without our labours. The vine might, but *will not*, grow to perfection without being pruned. The seed contains the essential harvest, but will not grow without "one plant, and another, water." The verbal Revelation assures us that, though death is awful as the pledge of the curse, it is not the grave of man; but the arch-way to his true home, his proper life. Is there nothing corroborative of this in the material Revelation? The death of the caterpillar is the birth of the fly-peacock; and at

the cessation of the tadpole comes forth the frog. The destruction of the egg brings forth the bird; while the rot of the acorn supplies the oak. Nor are these the only instances, by many, in which the doctrines of the Bible are materialized and hieroglyphed in Nature; though enough to prove our point.

The eye, however capable of sight, depends on the distant sun; and mind is not its own source of moral instruction, but depends as universally for each of the spiritual rays, on "the sun of righteousness." The Scriptures declare that we are wholly dependent on "the Spirit;" and are we not as dependent on the material spirit, the wind, which is the natural type of "the Spirit;" (John, iii., 3.) since it is both the supporter of fire, sound, and life? Are we told that the world will be destroyed by fire? Is there no analogous philosophy in the material system? Does not fire sleep in every atom of air, and in every plant and stone? Are we not told that evil was introduced by "the wicked one;" a fact, the mere ignorance of which made the ancients so contemptible in their theologies? And in Eden, did not the serpent, with its double tongue, and its creeping motions, type the destroyer? In the moral world, we learn that the good should have "*no fellowship*" with the wicked; and in the natural, has light communication with darkness, or stones with stars? Do not analogous affinities pervade both Revelations? Does the Bible record the deluge? And does not the material bible record the same fact in its curved and cloven valleys, its upheaved strata, and its fossils, buried in mountain-graves? We learn, from "the testimony," that the antediluvian races were "carried away with a flood." And is not the material world the cemetery? and the old ocean beds epitaphs of the drowned? The Bible avows, that we derive life from the blood of Christ; and do we not derive our natural life from the shedding of blood, as innocent and as unconnected with us, as "the blood of Christ," from animals which die

without a fault, "for our sakes?" Are we told of the resurrection; and is Nature silent on that theme? What, then, mean its seeds, which, "except they die," do not reappear? or its torpid animals, which are in the winter dead, but awake at the soft trumpets of the spring? And did not the ancients so consider these facts, when they used to embalm their dead in the forms of the torpid animal, or in the revivifying grain? Do we find the verbal Revelation endows some with special advantages, without injustice to others, and peculiar sufferings befalling some, from which others are free? Is there no adumbration of this in the animal creation? Is not one "lamb led to the slaughter," and another left to enjoy all that Nature can give, and appetite receive? Is it found, that the goods of this life are often dispensed, without apparent reference to the virtue of the receiver? Is one born to an inheritance, which the prodigal can scarcely diminish; and another, to inherit the disgrace and poverty of his parents, to be all through life crossed with some invisible antagonism, which strikes when the blow is the heaviest, and mortifies when disappointment is the most keen? Even this is analogized in the experience of the animals. Is not one horse born to be pampered in the grandee's stall, to be more valued than the immortal slave that grooms him? while his brother brute, born on the same day, if not carried off by some early disease, after being battered with labours, is turned on the common to starve; or thrown to the kennel to feed some inferior quadruped? Does not one eagle unfledged, die by the claws of its enraged parent; while its sister bird, lives to beat its wing against the storms of a hundred winters? Does not the Bible say, that "all things work together for good?" And in Nature, is there not universal reciprocity? and a convergence of all its ministeries at the feet of man? Does the verbal Revelation contain a *practical* development of the *three* in the Divinity, without propounding a theory or meeting objections, which must have been foreseen? But does

not Nature unfold her trinity in light, heat, and air, which explain nearly all her phenomena, and which, after all, are but one? If there be one part of our argument which is capable of more satisfactory enlargement than the rest, it is this chapter; but we must leave it, at *present*, to the reader.

CHAPTER XIII.

"*Thus instruction assumed a mysterious and important air*, without altering any thing in which the people believed. *It only mentioned a more perfect state, and a kind of knowledge of which none became capable, till after many trials and efforts, which suited not the common sort of men.*"

ABBE PLUCHE.

CONCLUSION OF THE ARGUMENT.

FINALLY, has not Nature all the characteristics of a Revelation? Should it be simple? What more so, than the lesson on economy which we find among the wasps? Ought it to be universal? Which of creation's objects does not convey a moral to every mind? Ought a Revelation to be profound? Have not the greatest minds that were ever yoked to flesh, plumbed the depths of this sea, and yet found it bottomless? Should a Revelation be a draught of the Revealer? And have we not shewn that all Nature is such? Ought the Revelation to be adapted to the persons to whom made? Is there a want of correspondence? Does the material Revelation impress man, that he is a perfect being? or a pure spirit? or a mere animal? or an irresponsible creature? Does it become a Revelation to be brief, equally avoiding the tangles of a prolix, and the heated sentences of an imaginative style? In Nature, "there is no speech nor language;" but she conveys a lesson in an act, or delivers an admonition in a form, sends a sermon to the heart in an impulse, or by an insect's touch revives some decaying virtue! Should a Revelation be unchanged, as well to

consult the infirmities of prejudice, as to give the mind confidence in its truth? In this also, the material Revelation answers to the demand. Its briar has the same moral that it had in the days of Adam; and its rainbow will have the same meaning when its spans the judgment-seat, as it had when it spanned the ark.

Now, grant that all this argument is false, but that God were about to convert the material world into a Revelation; how would you expect him to proceed? Would you expect him to give speech to the animal world? That would be a calamity of great extent to it; and of no real utility to man. For, though animal admonition, or instruction, would be impressive as long as it was extraordinary, yet if *all* were gifted with speech intelligible to man, they would be as disregarded monitors as the preacher of humble talents is now. Would you have the vegetables grow in the alphabetic shape, and instruct man by such a "*character indelebilis?*" Then the plants that are now universal to the earth, must have above three thousand different forms before they could speak to degenerate man. Should spirits be sent to expound the material Revelation? That would be superfluous; for "the works of the Lord" are *made* "to be *sought out.*" Would it be thought that material Revelation should be full, analogizing every character? Who is omitted? That every sentiment should be emblemed? And which is disregarded? That every moral should be typed? And which is not responded to in the material Revelation?

Let us review our progress. It has been shewn, that the primary necessities of man were such, as to make Nature inevitably a Revelation; for his knowledge depended on his senses, and they on the material creation; that it was *capable* of teaching, and what man learned by it, he could never have reached by the force of his reason; and that if a Revelation be, what the mind could never know without special instruction, the

tuitions of Nature are as much Revelations, as the verbal announcement which God made to the first family, that "the seed of the woman should bruise the serpent's head." It has been shewn also, that the verbal Revelation did not appear, even in an imperfect form, until nearly three thousand years after the world's completion, and very partially for the following twenty-five generations; and if it existed in an oral state, only in an imperfect degree; that there is an admitted tendency throughout Nature to impress the mind with moral instructions; and a natural disposition in the heart to receive and defer to such instructions. We have also remarked, that such a material arrangement could not be accidental; and that if it were so considered, it is the highest reflection on the benevolence or the foresight of the Creator; and that the material Revelation renders immense services to morals, both natural and evangelic. It was also affirmed, that Nature had been the only Revelation to a great majority of men; and that the Scriptures introduce the subject for the express purpose of shewing its sufficiency to instruct in some fundamental truths of religion. Subsequently, it was shewn, that the material Revelation has many advantages over the verbal, which is even authenticated by it. I have also proved, that the material world is full of illustrations of the Divine character and government, as well as of the character and condition of man; and that there are numerous analogies evident, between the principles of the material and the verbal Revelation; and lastly, that Nature has all the characteristics of a Revelation; and possesses those peculiarities which we should expect it to possess, if it were now formally announced that God was about to turn Nature into Revelation. Is the argument defective in quantity, or wanting in kind? Is the sceptic convinced? Does not the religious feel that the admission of our title, and the practice of our plan, would greatly augment his spirituality? that it would enlarge his gratitude,

and stimulate his obedience? Does the philosopher still hesitate? Or does the natural historian see, that he has yet to begin, in what he was supposed to be profound? Does not the teacher feel what an instrument this method may become in his hands, since he can bring the universe to instruct his school? Does not the divine feel that he might oftener, and in a most evangelical sense, appeal to Nature; and that, by such appeals only, he can drive back the sceptics who have fled with false intentions to her fields? Does not the meditative see what recreations God has provided? And ought not the idler to feel, that if he flies from religious instruction, he must neither seek the brook nor the dell; neither consult flowers nor stones?

Need I again protest, against being considered the apologist for *any* religion, merely founded on natural history? For, the interpretation of the material world, which, I propose, is not more opposed to the substitution of natural religion, for one revealed, than to that mixture of infidel philosophy, and sceptical science, which, vaunting of its clearer perceptions, and its superiority to the *forms* and *modes* of religion, (which are supposed so be necessary only, for the pedagogy of inferior minds,) makes the pretence of "*studying Nature,*" an apology for the neglect of duties which are revealed. Do *such* persons arrogate the honour of being Nature's students? Do *they* suppose she responds to such grovelling consultors of her oracles? Or that she will not avenge her Maker's wrong, and withhold communion from minds that undervalue his? Has one such scientific tyro collected the facts of natural history, or succeeded in explaining its mysteries? Do *they* study Nature at all, except how to evade the force of the verbal Revelation, or to compound some potion which shall drug their conscience, and make it deaf to less welcome calls? Is it from spirituality, that they prefer, that Nature rather than the Bible, should furnish their meditations? Is a plant, then, a more spiritual

lesson than an account of Jesus' death? Do they prefer Nature as a sabbath teacher on account of its simplicity? Does a rock, then, evolve simpler lessons than the discourses of Jesus? Ah! we understand these natural Christians! They brook not the authority of the Bible; but, not daring to disown its rights, they evade the claim, by appealing to Nature's court. The pulpit makes a personal appeal, and rivets the eyes and the heart; but Nature's sermons are impersonally delivered; and its temple is filled with flowers and singing birds, which permit the diversion of the conscience. They are offended with the want of depth, forsooth, in the Bible! But if such were as skilled as they would have it supposed in the classics of the material world, thousands are the voices which would be heard in the rebuke of such students, "Jesus I know, and Paul I know, but who are ye?"

Not less anxious am I, to be acquitted from sympathy with another arrogant and disingenuous form of modern scepticism, which, after plundering the temple for its foundation, and stealing from Revelation such of its most elementary truths, as appeared accordant with the conclusions of a corrupt reason, (truths which may be admitted with as little change in character, and as insignificant a reform in the life as possible) baptized them with the dignified name of "*natural religion*," by which is meant a system of law, that takes no cognizance of crimes; and of goodness, which is neither measured by justice, nor bounded by wisdom; a system which is, in truth, an attempt at the deification of secondary causes. To me, natural religion appears but the *diminished* shadow of the revealed; without which it could no more have existed, than colour without light, or heat without motion; and to admit its independent existence, and essential difference from revealed religion, is as unwise in the Christian logician, as it is gratifying to the sceptic. There are but three supposable sources whence this natural religion could be derived; Revela-

tion, tradition, or individual argumentation. The character of its disciples forbids either the last or the first; and their pride of scholarship will prevent their denying that it is derived from the great moralists of antiquity, the philosophers of Greece and Rome! Well, did not Thales, Pythagoras, Socrates, and Plato, derive all their moral notions and much of their science, either from Judea, Phœnicia, or Egypt, which had both lighted their lamps at the Jewish fire?

Natural religion! How abused is thy name! From whom didst thou borrow thy *nature*? from the material world, or from "the natural man?" If from the last, we see what religion thou art, and why called *natural*, in the fifty forms of idolatry that prevail in the earth, where every vice is admired, and its monsters have their apotheosis! Is this natural religion? or is it not *true natural religion* to pay the profoundest attention to Nature's instructions, to obey the least of her impulses, to regard the faintest sense of duty as divine, and her forewarnings as inspired admonitions; to cherish universal benevolence, to remit no labours, to lose no atom of time, to appropriate nothing to ourselves, but convert all to the general good; and to adhere, with unerring precision, to the laws of our being? But is this the *natural* religion so vaunted? Ah, no! Rather is it a bare belief in a God, but as uninfluential a faith, as the belief of a triangle; a mere acquiescence in his government, but denying him the right to punish, and supposing his goodness to be defamed by his law. These natural religionists confess the dependence of man; but they either deny his responsibility to his Maker, or pretend to settle the proportions which should exist between punishments and crimes! They declaim, in antiloquent terms, for reason; but they refuse to *enquire*, which is reason's most graceful attitude! Doubtless, if interrogated, they would reply in Plato's language, "We have human nature, so that having received some probable fable or tradition concerning these things, it becomes us not to enquire further!!"

Were Nature rightly understood, her voice considered, as it doubtless is, one of the expounders of law, the authority of the sabbath would not be disowned by these natural religionists, as it invariably is; and its hours considered tedious, except when relieved with the unhallowed saunter; but the Bible would be preferred as a teacher, because it speaks more *definite* and authoritative consolations. Read with the verbal Revelation, the material, then would it indeed charm; it would be often the translation of principles into fact, or the conversion of morals into a hymn.

Why, then, is not Nature so interpreted? Are there no collectors of her stones? None to sort her flowers and plants, to name her elements, or to expound her laws? Why do nearly all misread her pages, or miscall her terms? Why is this universal prolapse of her intent, or this shyness to receive her counsels? Names mislead, and the thoughtless imitate. Ray pushed not his soul into Nature's "holiest of all," where she would have taught him the design of her forms, and the *rationale* of her arrangements; and his disciples have but imitated his folly. Linnæus *mostly* spent his life in assorting terms; in lengthening the short, and in compounding the simple, filling the world with erudite jargon, and new occasions for dispute; while he made no advances in learning the *lessons* of his flowers; and his disciples have but played with his shadows. Do we deny the usefulness of such men? By no means. But as it was in the earlier days of European history, when all the prime spirits of every nation spent their brightest hours in casting up nativities, and in drawing their horoscopes, calling up all the diamond forces of fancy to their help, and lavishing their mighty lore, and their equal industry on the vain demonstrations of astrology, while they neglected the lands that were to be discovered, and the wealth that was to be obtained; so has it been with the modern sciences of Nature. Its professors have disputed over terms; and their disciples have

repeated a few facts, while poets have praised the beautiful, and the mercenary have availed themselves of what increased their wealth; but discovery halted when men begun to ornate and classify; for, when they should have advanced to enquire into the world of moral intentions, which lie within the facts of Nature, they contented themselves with merely admiring the shape of its flowers, counting their stamens, or measuring the strata!

All these views together leave on my own mind, an irresistible impression, that the creation about us, was intended to accomplish results, far beyond the production of food and dress for the human race; that it was, in short, to be the *school*, where man should learn his theories, the laboratory where he should prove them; the apology for Revelation to those antediluvian spirits which were profound enough to feel the need of one; and the substitute for the heathens, who never heard its statements; the augmentation of the argument to those who understand it; the simplification of it to those who may require. And may it not be a fatal record of the retrogression of man from his first state, and an outwork to his reacquirement of the glory? And shall we not deign a glance into such a book? What, study Browne! a mental philosopher, that is, a visionary, standing on his own bright bubble, and neglect Nature, "written with the finger of God," and containing "things into which angels desire to look?" What, glow over Milton! and let the beauty that charmed him to himself, be unexamined at our feet? Dote over Wordsworth! and neglect the volume from which he got his fire? Shall we be delighted with Scott! and forget the volumes from which he, in fact, abstracted much of his own? Set up busts to Watt! and forget the Mind that has laid in an infant's stomach, a thousand times more chemistry than he ever knew! Be rejoiced at the name of Bacon! and yet be unmindful, that it was from *long* and *patient* study of the natural Revelation, that he acquired his masculine eloquence? Feel an awe for

the name of Newton! who signalized himself, merely by reviving one *supposed* forgotten law of heaven, and neglect the Creator, who, with a volition, pitched its everlasting vault, studded it with blazing worlds, and bade them keep their zodiacs, unruffled by the comet's wander, unaltered by time's wear? Rather let us diligently join the study of Nature with the study of Revelation; for without the first, the last would be an awfully unsupported parable: and without the last, the first would be a misunderstood voice, unauthorized consolation.

Does the reader enquire, why then is not Nature *now* studied with reference to her significations? Let him consider the obesity of the human spirit; its general backwardness to study the spiritual; its love for the antiquated; its slowness to admit the claims of what is new; its idolatrous deference to names; its scepticism of all that is moral; its readiness so relinquish what is difficult, or to protract what is unwelcome; its devotedness to the interests "of the flesh;" its dependence on teachers; and, above all, its diminished receptiveness, since Adam snapped at the shadow of knowledge, and lost its substance: and then we may learn why Nature has *not* been considered as a Revelation; but has merely been studied with a view to its power of augmenting the wealth, or the frivolous pleasures of mankind.

Little space is left us to offer specimens of the more miscellaneous instructions which Nature *still* yields to man. But I may be allowed to mention a few; and to preface their mention by the remark, that if we, from our childhood, had connected such lessons as the following, with every object in the material world, many are the hours of gloom which this light would have fringed and beautified, and turned into days of jubilee, "times of refreshing from the presence of the Lord; while our virtue by some happy recollection of childhood's lessons, might have been thus confirmed in the struggles of its crisis; numerous evils would have died with the effort to live, and the meshes of many a snare have been unknotted to set the captive free.

[END OF THE FIRST PART.]

PART II.

FURNISHING SPECIMENS OF THE METHOD IN WHICH THE MATERIAL REVELATION MAY BE EXPLAINED.

PART II.

*Brevis via per exemplа * * *
* * Optimus interpres rerum usus.*

INSTIT. 282.

IF the previous argument be valid, we are now justified in advancing to the practical part of our scheme. Before we do so, however, it may be allowed to make some observations explanatory, if not apologetic, of the following examples. I am aware of some defects in their arrangement and expression, which will at once strike the reader; but as I do not believe any objection can be started, fatal to the accuracy of the argument, or to the utility of the plan, I do not consider it important to become the criminator of my own pages. With all their defects, the following specimens will illustrate how procreant and active is the suggestive power of natural phenomena, and how closely the territory of morals borders on the regions of science. The analogy between the moral and the subject varies; the peculiar form, to represent them, is chosen for its brevity; and technical terms are discarded, because they are injurious to the uninitiated. But, from a hasty and imperfect sketch, we may perceive how extensively Nature is invested with the omniform power of suggestive instruction, answering to the laws of association in mind. If the number of morals which are drawn from Nature, and mentioned in these pages, be few, it is only because we want room for the subject; for it is, at least the Author's convic-

tion, that *the whole substance* of man's moral and scientific knowledge may be clearly excogitated from the practices of Nature, even including some of those extra-judicial principles which form a part of the evangelical economy. The following specimens, however, are not the only ones furnished in this work; for "the argument" contains a considerable number, which were there necessary to illustrate its meaning, or to confirm its force. Let it be also kept in mind, that they are *only offered as specimens*, and chiefly designed for children and young persons.

SPECIMENS

OF THE METHOD IN WHICH THE MATERIAL REVELATION MIGHT BE EXPLAINED.

Class I.—QUADRUPEDS.

The Lion *teaches that* great minds are often alarmed at very little enemies. The lion is terrified by the cock-*crow!*

Illustration.—I know a very popular man, whose opinions rule thousands of the religious, who always wears boots, because he is morbidly afraid of a dog-bite.

The Boar *teaches that* persons much alike, bear pain very differently: as the pig, much like the boar, makes a dreadful noise when he is hurt; the boar, none.

Illustr.—Capability of bearing pain is not always a virtue, but often depends on physical condition. James Bee had his leg amputated, and filled the street with groans. Henry Burr, much like him, during a similar operation, never murmured.

The Ass *teaches that* many innocent things have an undeserved bad name. What so patient as an ass, in reality? What by reputation so stubborn?

Illustr.—The toad, ear-wig, and common snake, are also specimens of this remark. The English Puritans are mostly decried; but they saved religion from Popery, and the government from becoming despotic.

The SQUIRREL *teaches that* a man may be very clever, and yet of no great service. The squirrel can leap the best of all animals, and is yet of little value.

Illustr.—Of this class are nearly all players, mountebanks, jugglers, and some *fine* artists, as dancers, &c.

The GUINEA PIG, (or CAVY,) *teaches that* one may have many harmless qualities, and not much virtue. The guinea-pig is, in some respects, *like* the rabbit and hare, but not half so valuable.

Illustr.—This remark applies to the virtues, as they are called, of many of the "well meaning," whose excellencies are often merely negative qualities, which are *always certain* marks of feeble character.

The PANTHER *teaches that* two persons may be equally bad, though differing a little in the appearance. The panther is as much like the tiger as it can be, but it is differently spotted.

Illustr.—Evil is no better because it is not like other evils; nor ought we to overlook the evil because it is mixed with some good. Both panther and tiger are very graceful, but fatal beasts.

The CAMEL *teaches that* our comforts are in proportion to our trials. The camel's foot is suited to the hot and sandy regions which it has to traverse, and its stomach to carry water, (which is there very scarce,) many days.

Illustr.—Not in proportion to our imaginary, and self-produced trials, but to those which are disciplinary.

The ZEBRA *teaches that* the quality of the skin too often settles the fortune, if not the value, of a person. A zebra is an ass, with a more beautiful skin, but not half so useful.

Illustr.—How commonly the female part of the world depend entirely for their fortune on this qua-

lity. Many a play-girl has been raised to the peerage, and some women have become queens, merely because they had those great virtues, a fine skin, form, and voice!

The BULL *teaches that* ONE bad quality often renders MANY good ones useless. The uncertainty of the bull's temper makes his strength and surefootedness of little use, in husbandry.

Illustr.—A servant may be quick, clever, polite, industrious, and careful; but if a liar, all the other virtues are nearly useless.

The RABBIT *teaches that* some persons bear difficulties better than prosperity; as the rabbit, hare, and agouti, can run up hill faster than down, which is more difficult.

Illustr.—The religious and the intellectual have always prospered the best in troubles.

The LAMB *teaches that* there is a wide difference between our mental and our bodily taste. Every one admires the innocence of the lamb, and yet eats it!

Illustr.—Sheridan was one of the greatest of British orators, and one of its most debased drunkards. Philo *was* a popular and eloquent speaker, but a noted epicure.

The HORSE *teaches* what value intelligence gives to power! If the horse could not understand the driver, we might as well harness a cow.

Illustr.—If you could add the intelligence of a horse to the steam power, you would greatly increase its worth.

The PONY *teaches that* greatness is *often* merely a a greater *quantity* of the little. The pony has all the *real* properties and forms of the strongest horse in a less degree.

Illustr.—Friendship, leisure, honour, distinction, and indeed, all the *real* advantages of life, are to

be obtained in a cottage, with £200 per annum. Greatness can boast no more, but it possesses only the same advantages in a greater degree.

The MONKEY *teaches that* imitations of the ridiculous actions of our fellow-creatures is a very small talent: a monkey, though very imitative, is really less valuable than a worm! And what is a mimic?

Illustr.—*What* are all actors, but mimics? i. e., they possess the monkey power in the superlative degree!

The OURANG-OUTANG *teaches that* the form of man without his mind, is of little worth. This animal is the wild man of the woods.

Illustr.—What a proof of a disordered world, that the mere animal form of man, instead of his qualities, should often rule his destiny. In the camp, in the affairs of love, and in the service of the rich, the man who bears the same relation to others, as the ourang-outang does to the monkey, mostly fares the best.

SWINE *teach that* no *mere* cultivation will refine some natures; clean the swine and feed it how you will, it prefers the puddle and the mire to the finest room!

Illustr.—I knew a gentleman who loved a poor girl, educated her expensively, with great care, and then married her; and when he had done, she vowed that she loved his servant-boy more than the master, who was not an ugly, but a well-bred gentleman.

The BEAR *teaches that* many do little good till they are dead: as the bear is chiefly valuable for its skin, hams, and grease.

Illustr.—Of this class are misers, the vicious, tyrants, &c. William Law died worth £70,000, but while he lived he gave nothing away, left his poor relations to pine for bread, and by his will, devoted his property to a public institution.

THE LEOPARD *teaches that* beautiful things are often

very dangerous; the leopard is one of the most beautiful and destructive animals.

Illustr.—Many, both vicious men and things, are beautiful; as much of the profane wit and censurable poetry of Byron. But beauty is not the test of virtue; and it has, in a million instances, ruined it.

The RHINOCEROS *teaches that* nothing is so well defended, but it may be somewhere injured: even *this* animal may be wounded in the joints.

Illustr.—There is no mind, however fortified, which has not its sore part. A philosopher will bear you to gibe him with his poverty or dress; but, sneer at his judgment!

The FERRET *teaches that* one evil is often employed to overcome another. We use the ferret, itself a vicious animal, to destroy the rat.

Illustr.—We employ medicine, itself disagreeable, to remove pain; labour to prevent want; or the army to check the operation of abused physical force.

The HIPPOPOTAMUS, or RIVER HORSE, *teaches that* things may have similar names, and yet be very unlike each other. How unlike are the *river* and the *land*-horse!

Illustr.—Many a lover calls his mistress, (perhaps a grovelling piece of vanity and passion) his "angel;" while some foolish mothers call their children "duck."

The HEDGEHOG *teaches that* when our power fails, we should resort to our skill. The hedgehog cannot resist the dog; but by rolling itself into a ball, it defies it.

Illustr.—It is of great import to know what things are to be accomplished by power, and what by skill; and to remember, that the power of man is so little, because his skill, which economizes it, is great.

The JAGUAR *teaches that* when the best things are

abhorred, it is a sure sign of a base nature. The *jaguar* hates the light!

Illustr.—Is this moral not equally true, when we see religion despised, however intellectual or amiable its contemner may be?

The PORCUPINE *teaches that* some persons get credit for a sharpness above their ability. The porcupine was, for ages, thought to discharge its quills at its enemies.

Illustr.—This happens to those persons who *once* did, or said, something superior; and this solitary act, perhaps more the result of chance than purpose, has been supposed the specimen of their ability.

The BADGER teaches that home, however mean affords a security and pleasure which we shall find no where else: as the badger's dark and dirty hole secures him from his enemies, better than a palace of gold.

Illustr.—Should not this attach us to home, and determine us never to abandon it when possible? At home, whether in a cabin or palace, *the heart rests;* every where else it flutters.

The HYÆNA *teaches that* many things are sought for advantages which they cannot give. The hyæna was long hunted for a stone (said to be in its eye) which would give the power of prophecy. Or, that many persons fatten on the ruin of others. The hyæna feeds on the putrid dead.

Illustr.—This is the case with wealth, power, amusement, or solitude, all of which yield *some* advantages, but not those for which they are generally sought—heart's-ease.

The ICHNEUMON *teaches that* little persons may prevent great evils, by crushing them in time. The ichneumon destroys alligator-eggs!

Illustr.—The boor who mends the sea-dykes in Holland, saves it from an inundation: or the school-

master who checks the ambition of his pupil, saves the world from a tyrant.

The CAMELEOPARD *teaches that* superiority has always some disadvantage *equal* to it. The cameleopard has the beauty of the deer, the camel's neck, and is the tallest quadruped; but it is timid, defenceless, and slow.

Illustr.—The great have more wealth, but less freedom than the poor. They live in palaces, but they always move with the ceremonial chain.

The MOLE *teaches that* some stations require very little light. The mole lives in a small burrow, which is to *it* a world; and *there*, it answers all the ends of its creation.

Illustr.—If this be true, would it be desirable, if even possible, that all classes should be *well* (i. e. merely intellectually) educated? The *rudiments* of education, both for their own sake and for that of society, should be imparted to the *lowest* classes; but except you could secure a virtuous influence to prevent the increased power from going into the service of vice, you had better not give that power by education.

The ANTELOPE *teaches that* no person is so beautiful but is surpassed by some of the animals. In elegance of form and graceful motion, no lady ever equalled the antelope.

Illustr.—If ladies would remember this, they would found their claims to admiration and respect on some higher qualities than grace and form.

The SLOTH *teaches that* the peculiarities of our *nature* are often mistaken for vices or virtues, though both must be voluntary. The sloth is so called from its supposed indolence, though its motion is to *it* happiness, and necessary to its being.

Illustr.—When I was a boy, I saw many abused

for their dullness, and want of spirit: and my friend is lauded for his intellect, which is no more a virtue than that dullness was a vice.

The GREAT ANT EATER *teaches that* great beings often live on very little things; this animal is large, but feeds on ants.

Illustr.—I know a popular man, whose vanity is so autocratic, that he exacts tribute from the least person with whom he associates: and if he refuse to pay it, this great man would chafe for days! What would the orator do without applause?

The BUFFALO *teaches that* those who are much alike often take an unconquerable and unaccountable dislike to each other. The buffalo is more like the cow than any other animal, but they mutually loathe.

Illustr.—This is also the case with the wolf and dog. Mr. Lee and Mr. Jones were invited to meet at Thomas Slipper's house, because he thought they were much alike: and they were mutually disgusted.

The WEASEL *teaches that* our enemies check each other. The weasel expels rats and mice, while itself is destroyed by the wild cat and the dog.

Illustr.—Our sufferings check our sins; the heir to our property who covets our death, is opposed by the person who, through trade, derives advantage from it during life.

The FOX *teaches that* we acquire our character from the *generality* of our actions. The fox is crafty in *all* his modes of getting food: hence, a crafty person is frequently called a fox.—(Luke xiii. 32.)

Illustr.—This ought to be the rule; but, alas, a good man acquires a bad name from *one* bad act: a bad one, from a *solitary virtue*: a little man, from the class to which he belongs: and a great one, from the first *act* which strongly favors or opposes the popular interests.

The RAT *teaches that* evil things are often as much opposed to each other, as to good. Rats are opposed to mice, and both to the cat.

Illustr.—The drunkard is opposed to the miser; the superstitious to the infidel; and all to the disciple of true religion.

The COW *teaches that* animals do not know their own value. The cow, which daily benefits more than three-fourths of the civilized world, is unconscious of the benefits which she confers.

Illustr.—The cow knows not that her value is greater than that of the fly which stings her. How like the slave!

The JACKALL *teaches that* a great man often needs a little one to provide him food and comfort. The jackall, by the noise he makes over his food, often discovers its existence to the lion: hence the jackall is called the lion's provider.

Illustr.—Johnson had his Boswell, and Bacon his Rowley; and every Don has his Sancho.

The HARE *teaches that* those who have numerous enemies should always watch; as, because the hare is hunted in the day by dogs, and in the night by the fox and martin, she sleeps with her eyes open.

Illustr.—This is the case with the Christian; he always moves among foes: hence the caution, Ephes. vi. 11.

The CAT *teaches that* we often tolerate many evils, for the *appearance* of good; as fashion, &c. The cat appears to be useful, and, while we think so, we submit to its filth, greediness, and the occasional danger from its bite.

Illustr.—An old neighbour of mine continued his father's servant, because he thought that nothing would prosper if she were removed, though she herself was a host of evils.

The Ox *teaches* how differently two persons, each in some respects more valuable than the other, will fill the same sphere! The ox will plough like the horse, but compare their paces. Yet, when both are dead, compare their flesh.

Illustr.—B. was a lawyer in C——k; he saved ten thousand pounds, in fourteen years, by business, in the very place and connexion where Mr. F. had tried, for nineteen years, and lost seven or eight thousand pounds, though both frugal men.

The Dog (*in general*) *teaches* what a contrast of natures is often in the same family. Compare the greyhound with the bull-bitch, and yet they are both dogs.

Illustr.—In Wh—a—y, lived a family; one son was remarkable for his taste and morals, and became a minister of religion; another, after a debauchee's course, died in gaol. One of the sisters became a clergyman's wife, and another a prostitute!

The House Dog *teaches that* a gift may bribe the oldest friend; as a sop will make most dogs friendly with the robber.

Illustr.—The ancients understood this philosophy well; as Solomon said, "a man's gift maketh a way for him;" and Virgil, "timeo Danaos et dona ferentes."

The Newfoundland Dog *teaches that* in the same persons you will often find a mixture of the brightest and the basest qualities; as this wonderful animal will save a child from the river, and afterwards bite it, for the morsel of meat in its hand.

Illustr.—Bacon, one of the lights of his age, had less moral incorruptibility than several of his poor clerks. Many a father will give his son a fine education, and then refuse him the means of turning that advantage to account.

The Ladies' Dog *teaches that* there is nothing more

ridiculous than misplaced affections. Many ladies keep a dog cleaner than their children, or their houses! It would be equally rational to comb and scent a pig. How much more virtue in "taking to" the dirtiest orphan in the parish!

Illustr.—I know a lady, also, who pities and cares for every child, except her own. She forgives any one's faults, but his. Is not this as misplaced affection? Is there no other instance of it in the world?

Class II.—BIRDS.

The Swan *teaches that* every thing is beautiful in its proper element. On land, the swan is the most awkward; in water, the most graceful of all birds.

Illustr.—A ploughman would not be more awkward at court, than a peer at plough, or in the smithy. What would a countess do in the kitchen or the mill?

The Stork *teaches that* many virtuous people are taciturn. The stork neither *sings*, *talks*, nor *hoots*; but it carries its worn-out parents on its wings!

Illustr.—Persons who say the least are often both wise and devout. Two of our most popular authors, one male and female, who recently died, were taciturn.

The Ostrich *teaches that* the least important points about us are often the most valued; as, the tail feathers of the ostrich, the skin of woman, the titles of men, &c.

Illustr.—One of my acquaintance boasts, unceasingly, that he is descended from one of the freebooting esquires of William the Conqueror, and would rather be praised for that than for kindness!

The Swallow *teaches that* there is a very great art in knowing one's time, and a great virtue in being

punctual to it. The swallow never omits to come at the approach of summer.

Illustr.—

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune."

We may be very diligent and clever, but if at the wrong time, it will be of little use.

The COCKATOO *teaches that* very talkative persons are seldom remarkable for sagacity; the cockatoo has less wisdom, apparently, than the bee.

Illustr.—I have *never* known one whose powers were more than respectable, who talked much. You are "a great talker," when people are evidently weary.

The WREN *teaches that* no one is too little to be clean and neat. The wren is both; but it is a shame for a bird to excel a mind.

Illustr.—Both these little virtues, order and cleanliness, are of great importance, as well in forming our own character as in that of others.

The HEN *teaches that* natural affection often enables us to accomplish more with our talents than we could without it. The timid hen defends her chickens against the dog, and even against man!

Illustr.—When affection is on the side of ability, it is sure to produce more invention, fortitude, and patience, than the mind can command without it. Mary Linch was servant to Mrs. Ghee, who was frequently poorly, and, on that account, left her situation, because her own health was declining. She went home; her own mother was taken ill, and confined for eleven months, and Mary, though very feeble in health, waited on her night and day, and provided for a family of six children. In the first instance, natural affection was absent; in the second, it was present, and sustained both the bodily and mental powers.

The VULTURE *teaches that* the worst dispositions may

lead to the general good. If vultures, and other birds of prey, did not eat the carrion, it would produce plagues.

Illustr.—The ambition of Napoleon has benefitted the whole of Europe; and the obstinacy of George the Third, and some of his advisers, raised the American empires.

The HAWK *teaches that* desires will make us acute for their gratification. The hawk can see the sparrow afar off.

Illustr.—How the relations of the animal world to man differ! Formerly, the hawk was the delight of kings and ladies, and mean persons were not allowed to possess one: now, it is considered a pest.

The BITTERN *teaches that* elegance of form loses its value, when joined to disagreeable manners or bad dispositions. The heron is an elegant bird, but will devour nearly twenty thousand dace and roach in one year!

Illustr.—Mrs. S——'s maid is considered the most elegant figure in the village; but she is a glutton, slovenly, and very irritable.

The BLACKBIRD *teaches that* slavery impairs the natural faculties. This bird, the best singer in the grove, becomes comparatively mean in a cage. Forced music wants the melody.

Illustr.—Mr. Rayner entered W———r prison in 1801. He was then an accomplished scholar. When he left it, in 1809, at forty-five years of age, he was quite dejected, and soon after lost his reason.

The LINNET *teaches that* we are not to judge of abilities from mere external appearance. Who would think that such a plain bird as the linnet could sing so well?

Illustr.—If judgment had gone by appearance, nearly the whole race of genius would have been proscribed.

The Goose *teaches that* there is a great difference between our *real* and our *imaginary* height. The goose stoops in passing under an archway six feet high, lest its head should strike against the top.

Illustr.—Our imaginary height is fixed by ourselves. Our real stature is the average between the opinions of our friends and enemies.

The Magpie *teaches that* we may see what kind of religion we should have, if it depended on man. For many persons think the will of God indicated to them by the flight of a magpie.

Illustr.—Others have laboured to get that will from the viscera of the sacrifice, or from the colour and motion of the stars!

The Cuckoo *teaches that* many persons will work for the public, and leave their family to starve. As while the cuckoo sings, it abandons its young.

Illustr.—How many of our crispin politicians, and beer-shop statesmen do this daily!

The Quail *teaches that* some persons depend for their celebrity solely on accidents, and neither on abilities nor virtues. As the quail is chiefly celebrated for having fed the Israelites.

Illustr.—How celebrated for a time became the poor refugees from the wreck of the Rothsay Castle! and the beggar who had seen and talked with Napoleon would be!

The Cross Bill *teaches that* abilities, however peculiar, are given to fit us for our station. This bird's cross-bill is to break pine nuts on which it feeds.

Illustr.—A collier, who almost lived under ground, at Wilnecote, told me that he found himself the most useful and happy in the pit. How much are we indebted to that taste!

The Woodpecker *teaches that* as much as possible we should economize our labour. The woodpecker

never bores through the bark, till it knows that insects are beneath it.

Illustr.—We should always look at the probable results of our labour before we perform it.

The TROPIC BIRDS *teach that* every advantage cannot be possessed by the same person. The tropic birds are one-noted, though of gorgeous colours; but the redbreast makes a better song than a forest of such charmers, whose plumage might shame the rainbow.

Illustr.—The unlearned know not the joys of a refined taste; nor the intellectual the freedom from imaginary sorrows which belongs to the cottage.

The JAY *teaches that* speech without mind is but a useless possession. You may teach the jay to talk, but can you teach it to think?

Illustr.—It would be a benefit to society, if the loquacious would remember, that speech, to retain its value, should never exceed the mind's proportion to which it belongs.

The PELICAN *teaches that* the appearance of a virtue, for want of examination, often receives great praise. It was long affirmed the pelican wounded her own breast to provide blood for her young.

Illustr.—This is an accident that, however, only befalls those who are already notorious, and of whom men are predisposed to believe anything wonderful.

The CONDOR *teaches that* voracious dispositions are injurious, in proportion to the power with which they are joined, and to the numbers who possess them. What would become of the animal world, if the condor were, *but for one year*, as common as the sparrow?

Illustr.—If judge Jeffreys had been a poor man, he might have died for committing one murder; by abusing the judicial power, he committed hundreds.

The CANARY *teaches that* slaves often sing, but it does not follow they are happy. For the canary, though

a captive, always sings sweetly, but it would prefer to be free.

Illustr.—Many persons both sing and dance to drive off the serpent-swarm of their own reflections.

The RUFF *teaches that*, in the animal world, the females are the least showy; in the human world they are the most so.

Illustr.—This is, however, only true in civilized society, and chiefly in those countries indebted to Christianity.

The BUSTARD *teaches that* God places caution in our nature according to its danger. The bustard is much in request by man, and abhors his approach.

Illustr.—Bustards feed in flocks, and place sentinels on some eminence to give the alarm of man's approach.

The SPOONBILL *teaches that* the mouth is made to suit the meat. What would the sparrow and the spoonbill do with exchanged beaks?

Illustr.—This is one of the many arguments in favour of the existence and goodness of God, which the *material* Revelation furnishes.

The SWIFT *teaches that* we may often receive some slight annoyances from our real benefactors, [to whose natural peculiarities we must submit. The swift is a disagreeable bird, and its twit is often unwelcome; but, in the summer evenings, it devours millions of insects, which would injure our food and flowers.

Illustr.—James Hogg was an eccentric and satirical man, and yet the means of greatly improving the whole town of Y——. So of Swift and Ireland.

The KITE teaches that violent appetites and virtuous dispositions are seldom united. The kite is a bird of prey, but a great coward.

Illustr.—This remark does not apply to the union of *talents* and strong appetites. Dr. Johnson was an enormous eater; and both Fox and Pitt drank hard.

The DUCK *teaches* with what powers God can endow the meanest creatures; that, out of the garbage which the duck eats, its stomach should extract such fine flesh!

Illustr.—The capabilities of matter, therefore, depend on what *God* determines that matter should be. He *could* make a porous stone as musical as the harp.

The GOLDFINCH *teaches that* things may be very much alike in appearance, which in reality are very dissimilar. How much like the canary, in appearance, is the goldfinch! How unlike it in song!

Illustr.—Piety towards God, and morality among men, are somewhat alike, but really very different. Alas! how much are they confounded!

The PHEASANT *teaches that* captivity quite alters the character; for it lessens our pleasures and shortens our life. The pheasant is neither sprightly nor prolific, when tamed.

Illustr.—The slaves seldom live till the usual age of man; and there is less diversity of talent and disposition among them, than in any other class in the world.

The STARLING *teaches that* some persons gain consequence by poor imitations of good things; as the starling has been taught to imitate words.

Illustr.—About the year 1814, I remember a man becoming very celebrated, in a small town, for his "fine taste and ability to whistle in imitation of birds."

The COCK *teaches that* Nature made clocks before man. Formerly, the divisions of the night were only known by the cock crowing.

Illustr.—In the poor and rural districts, the labouring men will acquire great accuracy in finding out the hour of the day from the length of the the shadows, or from the habits of animals.

The STORMY PETTREL *teaches* through what dangers some persons will pass unhurt, while their superiors are ruined. The sea-storm, which the pettrel defies, often drowns five hundred men!

Illustr.—The general's cad will often escape the battle in which his master died; and the servants of the great receive no harm from the misfortunes that ruin their masters.

The PEACOCK *teaches that* beauty, when alone, is an empty advantage. A peacock is of less real use, to all *appearance*, than a nettle, (see nettle.)

Illustr.—Miss W—— was, in 1823, the most beautiful woman in the county of D——. She married; was so admired and vain of praise, that to continue it, she involved her husband in debt, which her boundless extravagance never allowed him to pay, and he died. Now she is in N. T. workhouse, the victim of drunkenness, and the mother of four girls likely to be as debased and as beautiful as herself.

The LARK *teaches that* the nearer we rise to Heaven, the more sweetly we should sing: as the lark sings the best when it ascends towards the skies.

Illustr.—An advance in religious character should be marked by an increased sweetness and harmony of dispositions, which are the music of the mind.

The OWL *teaches that* ugly persons are frequently very beneficial to others. The owl is not a handsome bird, but it has ever been famed for wisdom; and one owl will destroy more vermin than six cats!

Illustr.—Dr. Watts and Dr. Johnson were both ugly and deformed men; but they did more to purify and improve the literature of this country, and to promote the happiness of mankind, than Moore, Byron, Southey, and Walter Scott united.

The REDBREAST *teaches that* we should be cheerful in the worst times: as there is no winter, however severe, in which the redbreast does not sing.

Illustr.—Cheerfulness in adversity "breaks the fall of sorrow's wave." Mons. Ducrow escaped *unhurt* from the Bastille, after a confinement of fourteen years, because he endured it cheerfully.

The NIGHTINGALE *teaches that* remarkable persons must expect that many fictions will be told about them: as it was long said, the nightingale sung the best when pierced by a thorn!

Illustr.—This is one of the fees which fame ever exacts from the distinguished.

The SPARROW *teaches that* things of the least worth are often the most numerous. "*Are not two sparrows sold for a farthing?*"

Illustr.—You can find plenty of sand-stones, but few diamonds; and numbers of companions, yet but one friend!

The EAGLE *teaches that* great minds are not much formed for companionship. It is a rare thing to see a pair of eagles; and no one ever saw the eagle and the blackbird together!

Illustr.—Who ever saw a flock of eagles? But who has not seen a flock of geese? I do not know that either Milton or Locke had an "*intimate* friend."

The THRUSH *teaches that* the musical talent frequently runs through large families. The thrush family (turdi) has one hundred and thirty-six species, and they are nearly all song-birds.

Illustr.—It is melancholy to remember how widely diffused are the musical talents among men, and how seldom they have been rightly employed, or how little they have contributed to the improvement of mankind. Madame Malibran, who recently died, has done society less *real* good than many a ploughman or common sailor.

The JACKDAW *teaches that* some minds see no interest in many objects until they have ceased to possess it

in the estimation of others. The jackdaw is fond of old towers, steeples, and buildings.

Illustr.—Of this class are the antiquaries, who see little charm in a building until it is *old;* and some poets, who are sooner inspired by desolation and ruins, than by life and its wonderous acts.

The CROW *teaches that* a bad taste is often very acute. Crows smell carrion at a great distance.

Illustr.—Neither acuteness nor taste is always the property of good men. Paine was a powerful writer, but a drunkard; and Shelly was remarkable for his taste and his infidelity.

The PARROT *teaches that* popularity often depends on the meanest qualities a man possesses. The parrot's ability to imitate human speech, is probably the least valuable, but it is the most popular, of all its qualities.

Illustr.—Henry Finch was a scholar, a poet, an antiquary, and a philanthropist; but his wide-spread popularity arose from his political speeches, which suited the taste of the people, who cared not a straw for his *genuine* virtues.

The CRANE *teaches that* some persons obtain prejudices in their favour for a time, but when they are better known, they are disproportionately despised. Formerly, the crane was praised by *all* writers, now by *none.*

Illustr.—Joseph Smellie was a tradesman, remarkable for his gifts to all the religious societies in his neighbourhood; and he, by this means, brought swarms of the religious to his shop. The prejudice was all in his favour, until he accidentally confessed that he was thus liberal to procure trade, when the prejudice ran high against him, and he was disproportionately disregarded.

The CARRIER PIGEON *teaches that* many persons are little aware of the consequence attached to their

actions. What interests *have* depended on the arrival of a pigeon!

Illustr.—A gold ring maker, a diamond polisher, or the compositor of a sentence of importance, are seldom aware of the limitless results of their productions.

The HERON *teaches that* persons are not always celebrated for the things in which they would be naturally expected to excel. We should naturally expect the heron to be distinguished for its feathers and form, and not as it really is, for its dissonant hoot and rapacity.

Illustr.—My neighbour, James G——, was thought to bid fair for celebrity in mathematics, and all his training went on that expectation; but, alas, he has become a well-known grazier!

The CASSOWARY *teaches that* a defect in power or courage, is often supplied by an addition of speed. The cassowary has no wings sufficient for flight, but it can outrun the wind.

Illustr.—This is the case with the hare and deer; and there are some minds not endowed with continuity of action, that accomplish much by fitful speed. W. L. only works half his time, but he does more than most men who seldom remit their labours.

The CHICKEN *teaches that* we should keep near our protectors, and fly to them betimes. At the approach of danger the chicken seeks the maternal wing.

Illustr.—Edward Joyce had many handsome offers of employment in B—l; but feeling his inexperience and irresolution, and foreseeing the great temptations of the proposed situations, he preferred to continue in the small village of E——, that his parents, as he said, "might hold him up."

Class III.—REPTILES.

The Worm *teaches that* public benefactors must be content without thanks, and even to be trod upon. The worm which bores open the earth to admit the rain, and helps to manure the flowers, is crushed by the foot of the man whom it blesses.

Illustr.—Mr. Lancaster, the author of the popular system of education is reduced to a state of poverty, though thousands have been enriched by his plans; and many that owe *all* in life to him, probably would net relieve him!

The Rattlesnake *teaches that* evil mostly warns before it strikes; as, the rattlesnake obtains its name from the noise produced by its tail joints before it attacks.

Illustr.—Men would be wise of the future. Is not life full of forewarnings of many of its evils? Why do men disregard them, and then lament their unexpected calamities?

The Adder *teaches that* some of our greatest foes *are* under our feet; and if we do not wantonly tread on them, will not harm us. The adder is glad to escape from man, and is never the first to strike.

Illustr.—This moral is not intended to apply to our *infernal* enemies, who need no provocation; but to *most* of the diseases and misfortunes which are *originally* induced by conduct as foolish as needlessly attacking the adder.

The Asp *teaches that* they are not the most painful wounds, which are the most fatal. The bite of the asp gives little suffering, but is mortal.

Illustr.—The Hon. Mrs. A——, who had borne up under a series of *extraordinary troubles* unhurt, afterwards died from her husband's neglect.

The Crocodile *teaches that* animals, however great

or rabid, *must* submit to man. The alligator can drown a tiger, or even an elephant, and keep a whole neighbourhood in terror; but he is taken with the bait or net of a savage.

Illustr.—What a lesson is this to man himself! If the *animal* power of the brutes must submit to the *mind* of man, why does not his own *animal* part submit also?

The ALLIGATOR *teaches that* we ought not to condemn virtuous individuals because they are unavoidably of a wicked society. There are some kinds, even of the *crocodile*, which are harmless: as *some* of those which are found in Carolina and Egypt, as well as in India.

Illustr.—In N—— there lives a family, which for immorality and disreputable manners, is notorious; but there is one of the daughters amiable, intellectual, and pious.

The CAYMAN *teaches that* we may often detect our greatest enemies by an attention to trifles. The cayman has *not* a serrated back, and its snout is shorter than that of the alligator. The last would avoid you, but from the first there would be little chance of escape, except by arms.

Illustr.—The cayman is a crocodile found among the Antilles. The Devil sometimes urges to the performance of good actions from a bad motive.

The SCORPION *teaches that* the more genial the climate, the worse the effect on vicious natures. In Europe, the scorpion's bite is little dreaded; but in warmer countries, it is frequently death.

Illustr.—Ensign Smith was a rake in Lichfield. He went to India, where restraint was less and his income greater, and he soon became a debauchee, and died in 1822, the victim of disease and remorse, at the age of 24!

The SALAMANDER *teaches that* an inability to feel an

evil has often been mistaken for patience under it; or, persons who are evidently deficient, frequently have ascribed to them powers superior to others. The salamander has no perception whatever of sound; and it was also long said, that it could live in fire.

Illustr.—Not only is dulness called patience, but there is a class of "harmless qualities" which monopolize all the praise of the virtues, because they have some resemblance to them.

The BASILISK *teaches that* ignorance and tradition always make a remarkable thing much more so. The basilisk, a kind of serpent, is very destructive, and was said, by nearly all the great philosophers of antiquity, to kill man and animals with a look.

Illustr.—To the bones of the martyrs nearly all the false miracles were ascribed, which are said to have been performed from the fourth to the tenth centuries.

The VIPER *teaches that* an evil is often magnified in proportion to the ignorance and fear of those who are liable to it. The viper's bite is easily curable, but because some deaths have followed, it is represented as mortal.

Illustr.—The hoot of an owl is said to be a very ominous noise: and as Mr. N. was once going to see his mother, who was sick, he heard it, and concluding that she was dead, fell down in a fit, which ended in a long illness.

The COMMON SNAKE *teaches that* a few amiable persons often exist in the worst societies: but they neither ought to be confounded with the bad, nor considered an apology for them.

Illustr.—The common snake has no sting, but is quite harmless, and afraid of man.

The BOA CONSTRICTOR *teaches that* when any one resorts to guile, you may be assured his purposes are bad. This serpent lies coiled up among leaves, or in thick

foliage of trees, to decoy its victims, which are almost any of the animals that approach when it is hungry.

Illustr.—This lesson furnishes a test by which we may often try our companions; if they urge us to great secrecy, without an adequate reason, it is a sign of something questionable, if not vicious.

The TORTOISE (land) *teaches that* very unlikely persons have often fine perceptions. The land tortoise is almost as sensitive of atmospheric changes as the thermometer; yet, who would imagine that, from the appearance of its senses and shell?

Illustr.—If a stranger were to meet Wordsworth, he would never imagine that such a body contained such a soul. Mirabeau, the famous republican orator, described himself "a tiger which had had the small pox."

The TORTOISE (water, or turtle) *teaches* from what different motives many persons will seek the same thing. The turtle is sought by the epicure for its flesh, by the ladies for its shell, by the savages for its eggs, and by the merchant for gain.

Illustr.—The governor seeks money to move the state; the hungry that he may obtain bread; the slave, that he may get his freedom; the vicious, to prolong their crimes; and the miser, for its own sake!

The CAMELEON *teaches* how many persons *have no character* or settled habits, except those of endless change! The cameleon appears differently coloured to almost every beholder.

Illustr.—Our character is what our most common habits are. Thos. V. is a rich man; has a large connexion; agrees with every one, because he has no stability; and has not the weight of character of some of his own servants.

The TAPEWORM *teaches that* we cannot often benefit ourselves without doing our enemies good also: as when we eat, we feed ourselves *and* the tapeworm.

Illustr.—Charles W. went to a poor farm, laid out many hundred pounds on it before he could bring it into tillage state; he then died, and his great and unjust enemy, E., became the tenant, and obtained nearly all the advantages of the improvement.

The NEWT *teaches that* the worst things exist in miniature as well as the best. Look at the life of the ox in the grasshopper, and that of the alligator in the newt.

Illustr.—The town of G—— lags behind the age, because Lord E. is opposed to all changes, and owns all the property. The borough of M—— is directed almost entirely by the mob. The first is a miniature tyranny, and the second a democracy.

The LIZARD *teaches that* a mean person may be related to a great one, and yet be very mean still. The lizard is of the crocodile family, but it feeds on insects.

Illustr.—The younger son of the great Duke of D—— is an idiot. The father is not far from a crown; the son slavers down his clothes, and asks what the moon is; but he is yet the son of the Duke of D——.

The TOAD *teaches that* many things have credit for virtues which they do not possess: it was for ages said the toad's head was jewelled.

Illustr.—Had this opinion been true, there would have been, perhaps, by this time, no toad.

The FROG *teaches that* we too often value our benefactors less if they *happen to have* a mean appearance. The frog cleanses our water from many insects, but, because it is like the toad, it is loathed.

Illustr.—The Jews disowned Jesus because he had a mean appearance; and many *devout* Christians cannot listen to his doctrines except when expounded by a gentleman!

The SNAIL *teaches that* most things leave a mark

behind them. Let your's be virtuous: you know where the snail has been by its slime.

Illustr.—We never leave a company without having added to its virtue or to its vice. What is the influence that follows us? The stench of the pole-cat, or the odour of a rose?

The TADPOLE *teaches that* our earliest *conditions in* life often bear no resemblance to those we last occupy. The tadpole becomes a frog.

Illustr.—Here point out the difference between *condition* and *character*. See the lives of Crabbe, West, Franklin, Murat, and thousands of the celebrated.

The SLUG *teaches that* some persons accomplish the greater injury by assuming a humble or a mean appearance. Who would imagine that the slug, which is scarcely distinguishable from the soil, is such a destroyer in the poor man's garden?

Illustr.—Many of "the poor monks," by assuming such characters, lulled suspicion, and grew rich the faster for pretending to renounce all worldly possessions.

The MAGGOT *teaches that* the right of all the animals to food is prior to human right, and cannot be modified by man's laws. The maggot, without our leave, makes our food its *cradle* and its *grave*.

Illustr.—Animals were created before man, and have their food expressly provided by God: man earns his by the sweat of his brow. In the adjoining garden, the insect has devoured the cauliflower-plants. How useless is protest or law!

The BAT *teaches that* some natures prosper only in twilight. At that hour, the bat leaves its hole, and seems the happiest in the pursuit of its prey; or, that persons who belong to two *different* classes, will be hated by both. The bat is mouse and bird; but both abhor it.

Illustr.—I have known some religious and some imaginative persons delighted with novel sentiments, that appeared to them in a haze; but when the subject was explained and examined, the charm was gone.

The LEECH *teaches that* our interests will probably be well consulted when it is the interest of others to regard them. We wish to *lose* blood, and the leech craves it.

Illustr.—This moral is a solution of half the difficulties of life. Every one is ready to serve us, because desirous of the money we pay for it.

The BULL FROG *teaches that* when little persons imitate the great, it is almost certain to be their worst parts. The bull frog imitates the *bellowing* of the bull.

Illustr.—I knew an excellent lady, of considerable influence in her station, who always began her replies to a question, with "Well, Sir," or "Well, ma'am;" and several of her acquaintance, and all her servants, used this singularity. The Dowager P—— had a peculiar shake of the arm; half the ladies in her neighbourhood imitated it. The higher classes are bad writers, and the middle imitate them. How silly! The *defects* of fashionable persons are thus supposed to be fashion!

The BLACK SNAIL *teaches that* we should always feel our way carefully, especially if among things that injure. The snail never moves far without its feelers, or horns.

Illustr.—The reader should guard, however, on the other hand, against the caution that destroys both hope and spirit, and hesitates and guesses until the opportunity is gone.

The WATER RAT *teaches that*, however you change the station of a vicious nature, it will be vicious still. The rat is equally destructive, whether in land or water.

Illustr.—George Simmonds was a debauched youth, and his friends sent him into the army, which they believed would "*virtuefy*" him; but he soon left it, a disgrace to his corps. "The mind is its own place; and can make a heaven of hell, a hell of heaven."

The VAMPYRE *teaches that* as little power as possible should be associated with bad dispositions. The bat is almost harmless, at the size we possess it; but the vampyre, which is a larger bat, will suck man to death, by drawing away great quantities of blood, and poisoning the rest.

Illustr.—The bad disposition of Henry the Eighth became a public pest, because he was king. If he had been a swineherd, he would probably have never been known.

The SEAL *teaches* how often the accidents in our favour are reckoned among our virtues. Many of the actions of the beaver, which are quite unavoidable, are thought to be proofs of its intelligence.

Illustr.—As when we reckon our talents, or beauty, or form, or voice, among our virtues. It is the *use* of them, and not themselves, which are virtues.

The SHELL-SNAIL *teaches that* we should never go into dangers without our defence. The shell-snail is always in danger of birds; hence always under its shield.

Illustr.—What a picture of man is this snail! Its shell is its castle, its home, and its grave!

The ARMADILLO *teaches that* the presence of danger tests the minds that are subject to it. The armadillo, when sorely pressed, rolls itself into a ball shape, and, to escape from its foe, falls over a precipice or mountain, without harm. The hare squeals, stretches, and

dies; and the fox, when driven hard, has been known to hide its head in a shoe!

Illustr.—In 1822, an inn was on fire: two youths escaped, by tying the bed-clothes to the post, and descending to the street; an old and a young lady were so stupified that they could not be got to move. The first, danger inspired; the second, it paralyzed.

The SEA SERPENT *teaches that* there is a powerful tendency in the human character to magnify evils which are but partly known. Some question the *existence* of this creature, though there is little doubt of its being one of the real "monsters of the deep;" but others have published the most frightful accounts of it; as, that it is "one hundred yards long," has a head "like a fierce horse," and the "girth of a hogshead!"

Illustr.—Mrs. Matthews heard that her son, who was abroad, had been unfortunate; and, because it was so indefinitely stated, she was convinced that he was either dead, or had lost his immense property, in the Spanish trade. Thus she grieved for three months, when a letter arrived from her son, whose misfortune turned out to be the loss of a pet-dog!

CLASS IV.—INSECTS.

The HOUSE FLY *teaches that* there may be much philosophy *practised*, without knowing it: as the fly, every time it moves on a ceiling, practices pneumatics.

Illustr.—Almost every act of speech, motion, sight, hearing, and touch, is a practical development of some of the sciences.

The EAR-WIG *teaches that* imaginary evils often distress mankind. Although it is impossible, from the construction of the ear, that this insect should enter the head, who does not fear it?

Illustr.—I remember that the comet, in 1811, produced, through an extensive rural district, where information was scanty, the greatest alarm; so much so that many persons became ill, from anticipating the evils of which they supposed the comet portentous.

The SPIDER *teaches that* very fragile snares often catch great persons: as the spider's web takes the bee, moth, butterfly, &c., which are all larger than the spider.

Illustr.—We catch a pike occasionally by a worm, in which the hook is hid! Locke, who pierced into the secrets of the human mind, in some of its most complex operations, was deceived by a beggar's tale.

The GNAT *teaches that* a little evil will sometimes counterbalance a great advantage. The gnat-swarms of a summer's evening often diminish its pleasures, both to man and beast.

Illustr.—Mr. Parry has about £800 a year, a small family, and a highly cultivated mind; but his wife's temper being intolerable, his home is an inquisition, and life a perpetual squall!

MITES *teach that* what affords us pleasure, is death to others. How luscious to the epicure are mites in cheese! How calamitous to themselves!

Illustr.—This remark applies to all our animal food, which costs a life to obtain it!

The PEACOCK BUTTERFLY *teaches that* the most beautiful characters are often short-lived. This beautiful fly, which rivals the birds of Paradise, only lives a few days.

Illustr.—The connexion of genius or great virtue, with mortal disease and premature graves, whether accidental or not, has been often observed.

The LOCUST *teaches* how unnecessary it is for the Almighty to point the lightning, or arm the plague against man or his property. The locust has driven out many warlike nations from their country.

Illustr.—The great Pope Adrian the Fourth, was choked by a fly; and Anacreon by a cherry-stone. James Hervey died by pricking his finger, and Mrs. Hyatt by paring the toe-nail too closely.

The CORAL INSECT *teaches* how disproportionate are the works of some persons to themselves. Who would have thought that the coral insect builds islands?

Illustr.—Columbus, a poor and common sailor, discovered a new world; and Paul, a diminutive itinerant preacher, overturned the Greek and Roman idolatries.

The CRICKET *teaches that* you only know the presence of some persons by the annoyance they give: as you would probably only detect the abode of the cricket by its noise.

Illustr.—Mrs. Muslin was distinguished in all companies, for her gaudy dress and loud tongue. If, however, merit were praised, or distress to be relieved, she invariably became a mute.

The NAUTILUS *teaches that* man is exceeded by some mere brute in all his animal excellencies, as strength, speed, &c. The little nautilus is more at home on the ocean-deep, than man with all his science and glory.

Illustr.—How universal are the motives to humility! Man excels the animals in a few respects, and they all excel him in a multitude of instances.

The GRUB *teaches that* the meanest natures sometimes get the best fare. The grub feeds on scented flowers, while the nobler ass eats thistles!

Illustr.—The pious James Mill lives in yonder cottage: he has eight children, and keeps an orphan nephew and his wife's mother, on twelve shillings a week. The Earl of E—— has nineteen thousand pounds a-year, and is childless; but has seven illegitimate children, has fought three duels, and with vice, looks old at forty-five!

The SILK-WORM *teaches that* many benefit others without knowing it. The silk-worm knows not that its work is coveted by half the civilized world.

Illustr.—The Countess P—— having lost several children, went into *Bethel* chapel, L——; became religious from the sermon, went home, and devoted herself to the improvement of her neighbourhood; but the preacher died without ever knowing the fact.

The FIRE-FLY *teaches that* little lights (or things,) require the absence of greater to be seen with advantage to themselves. The fire-flies are best seen in the dark.

Illustr.—Dr. Goldsmith was a genuine poet; but in the presence of Johnson and Burke, he seemed paralysed.

The COCHINEAL *teaches that* some kind of good fortune is to be considered a sure prelude to a fall. Man *kindly* feeds the cochineal, and afterwards destroys it merely for its colour.

Illustr.—When good fortune comes from an enemy, or above our merit, or from a mistake, this is the case.

The CHRYSOPIS, (or GOLD EYE-FLY,) *teaches that* no quantity of splendour can make a thing really little, great. This fly has silver wings, a green body, and gold eyes, and is yet but an insect.

Illustr.—Mr. Perry was a vain, talkative, and good-natured, dapper little man, in 1810, when he had sixty thousand pounds left him. He kept a literary table, where poets, wits, scholars, and reviewers, often met at ease; and, after enjoying their company, and hearing their conversation till 1827, he died unaltered, except in his knowledge of fashion. He was still as vain, as talkative, and as little as in 1810.

The DAY-FLY *teaches that* the *maturity* of some lives bears small proportion to their introduction. The

worm from which this fly comes, often lives a year or two; but the fly itself only a few hours.

Illustr.—Alas, this is too true of all being on earth. How short is autumn compared with a year!

The DUNG-FLY, (or MEDIVORA) *teaches that* there is frequently a great contrast between our habits and our present appearance. Who would suppose this elegant shaped and gold-coloured fly fed on dung?

Illustr.—J. B—— was a handsome and very clean-looking person, and chewed tobacco.

The DEATH-WATCH *teaches* how much it is possible for our power to exceed our intelligence. The vulgar believe that the tick, (or love-call,) of this insect denotes a death, though such a thing must be beyond its knowledge.

Illustr.—There is a very great tendency in all classes to mistake natural accidents for laws.

The BEE *teaches that* diversity of talents necessitates diversity of employment. If all the bees were only adapted to collect the pollen or to build the cells, there would neither be harmony nor honey.

Illustr.—The late Dr. Carey could never succeed as a shoemaker, but when he applied to languages, he became one of the first scholars in Europe.

The ANIMAL FLOWER *teaches that* there are very extensive analogies in the natures of all creatures. This animal flower resembles marigolds, carnations, and other flowers, from which it derives its name.

Illustr.—What can be the design of these analogies? Are they merely for human amusement? And what is the intention of the analogies between matter and mind?

The GADFLY *teaches that* Nature is a better and older mechanic than man. From the days of Adam, the Gadfly has used his gimblet, which shuts up in a telescope case.

Illustr.—Nature's mechanism is better than men's,

because it is perfect at once, and to a great extent, is endowed with the power of self-repair.

The GOOSEBERRY-FLY *teaches that* many powers do not prevent some from being despised. The green insect of the gooseberry tree has twenty-two feet, and is yet almost confined to a leaf.

Illustr.—I knew a man who could fiddle, dance, make balloons, write the creed in a ring the size of a sixpence, was the best walker and rider in the parish, could read faster than all his neighbours, and was a ventriloquist, and yet, he was despised.

The HORNET *teaches that* inferior natures are often rendered inactive by adversity. The butterfly tribes sleep through the winter.

Illustr.—John Wheeler, the parish clerk in C——, in trouble, creeps into the corner with his pipe, and becomes almost immovable.

The GRASSHOPPER *teaches* how truly the Almighty can diminish a thing, and yet preserve its reality entire! The grasshopper has three stomachs and a gullet, eats grass, and is supposed to ruminate like the ox!

Illustr.—John Clare lost both his legs and arms, together with an eye, an ear, and a part of his nose, in the wars, and yet he was still a man.

The GALL-FLY *teaches that* the greatest things are often dependent on the very least. The gall-fly's cast-off abode makes the ink, which helps the genius to acquire immortality.

Illustr.—Columbus once depended for the preservation of himself and his crew, on an eclipse of the moon; and Paul, on a dream.

The BURYING-BEETLE *teaches that* public virtues are frequently originated and supported by individual selfishness; as, the burying-beetle inters the dead bodies of small animals, which is a public advantage, for the sake of supplying its beloved grubs which feed in the ground.

Illustr.—How humbling, that the roots of patriotism should be some radication from avarice!

The ANT (COMMON) *teaches that* little persons and weak bodies of men, when industry is united with intelligence, can accomplish wonders.

Illustr.—On this principle, all societies and companies of men are founded, whether in trade or the army; and without it, neither could the arts of life be perfected, nor its evils overcome.

The WASP *teaches that* our real friends and benefactors may, if not properly treated, do us great injury. The wasp kills the house and meat-flies, which annoy so much in summer; but it also stings man himself, when it is annoyed.

Illustr.—Indeed, all things injure and benefit us in different respects.

The SOLITARY BEE *teaches that* many little creatures may defeat the greatest foes with sagacity. The solitary bee takes great care to conceal its nest, because it is much sought.

Illustr.—Some of the poor French prisoners, about 1813, in L—— gaol, made ornaments out of the straw given them for beds, and thus supported themselves.

The HUMBLE-BEE *teaches that* many little creatures are often tormented by less; as, the humble-bee is subject to a mite, that lives upon it, and is often very troublesome.

Illustr.—And the majority of man's enemies are less than himself; even the beggar is fleeced by the keepers of his lodging-houses!

The CARPENTER-BEE *teaches* what a difference there is between tools and their effects. The carpenter-bee will bore with two of its gimblet teeth, a hole in an oak post, seven or eight inches long, and of the diameter of a finger, in a month!

Illustr.—And what proportion is there between

the pen and the book, the lathe and the watch, or the pencil and the painting?

The BUG *teaches that* the effects of little causes will often remain a long time. The bite of this disagreeable insect will continue some days.

Illustr.—Dr. Bunn once dropped an imprudent expression, and it was quoted to his disadvantage for twenty years afterwards.

The CRANE-FLY (or LONG-LEGS,) *teaches that* no talent was ever given without having its proper uses appointed by God. The long legs and tail of this insect are to enable it to move quickly, and to deposit its eggs deep in the ground.

Illustr.—Our wisdom lies in finding out for what our talents are suitable; and our virtue in *devoting* them to its service.

The CADDIS-WORM *teaches that* invention cannot be confined to one mode or to one material. For, the caddis worm, if it can get no stones or sand to make its house, will use little shells, or even reeds.

Illustr.—In Otaheite, where they have little wool, they make cloth from bark; and modern paper, was a speculation to supply the defects of the papyrus and parchment.

The CENTIPES *teaches that* pace should be in proportion to power. The centipes has many feet, and behold its motion!

Illustr.—This moral states one of the laws that belong to all machinery; and we should remember that to expect quick, mental improvement, where there is little power, is as unjust and cruel, as it is culpable in those whose power is great, when their improvement is slow.

The DRONE-FLY *teaches that* very worthless persons may pass to unobservant eyes, for superior beings to which they bear a general likeness. This fly appears

like a bee to a child; but how different it must appear to the bees themselves!

Illustr.—Simon Magus affected to be a prophet, and in communication with the invisible world; and because the people about him had no means of testing his pretensions, he gave himself out for "some great one," *i. e.* a divine teacher. But how different he appeared to the apostles, and when examined, to the people themselves!

The GLOW-WORM *teaches that* different talents are given to a family to help each of the members. The glow-worm shines, to enable her husband to find her out.

Illustr.—The wisdom and power to labour in the father, as well as his ability to govern, are as necessary to the well-being of a family, as the affection and constancy of a mother. *No degree* of either of these separate virtues, would be sufficient without their union.

The FLEA *teaches that* little things often bite very sharp. How small the flea! But many a giant and genius have been unable to sleep on its account.

Illustr.—A little child said to her father one morning, after she had seen him drunk, "Papa, how do you feel when you are drunk? For you laugh when nothing is said; and then you wink with your eyes, and all your fingers tremble so; and sometimes you put your tongue out of your mouth, or say such things as I can't understand. And then, papa, why do you roll about when you attempt to walk; tell me please, do you feel so very happy when you are drunk?" A little boy said to his mamma one day, "Mamma, why do you look in the glass so much? does the Bible tell you to do that? because you told me the other day, that the Bible tells us what to do."

The POLYPUS *teaches that* it is impossible to tell what we can suffer: cut the polypus to atoms, and every part becomes a separate being.

Illustr.—This tenacity of life is evinced also by other animals: a tortoise lived six months after Redi had removed its brains; and another lived 23 hours after its head was cut off!

ANIMACULÆ *teach that* life may be passed and enjoyed within very narrow limits: millions of animaculæ will live in a few drops of water.

Illustr.—A poor woman lives in a mean house in the adjoining street; she has never been out of Sheffield, is afflicted, has 3s. 6d. a-week to live on; but declares she is happy, and is expecting heaven.

The BEETLE *teaches that* the same evil may exist in infinite degrees: the beetle varies its size from a pin's head to a small bird.

Illustr.—All the principles of good or bad government may be practised in a family or a school.

BUTTERFIES *teach that* the gayest lives are often very short; the summer will destroy more butterflies, than the whole number of men that have lived on the earth since Adam.

Illustr.—Mary Vine was beautiful, rich, and gay, and in leaving a crowded party, took cold, and never left her bed again; but died at 18, a summer fly, killed with a night-chill. How many such cases occur every week!

The HOG-LOUSE *teaches that* great names are often given to little persons and things: this insect, about half an inch long, has the name of the hog.

Illustr.—It is the insect which has 12 or 14 feet, and is found under old trees and stones, and when touched, rolls itself into a ball, and resembles a grey pea.

The LADY-COW *teaches that* a member of a bad family often possesses redeeming qualities: the lady-cow, which is of the beetle tribe, is more beautiful and less injurious than almost all the rest.

Illustr.—Mrs. Kelly's mother was transported, her father pilloried, her only brother died in a fight, yet she is the most influential woman in the village of M——y.

The CATERPILLAR *teaches that* the most graceful and beautiful creatures are seldom the most useful: what more beautiful than the colour or motions of the caterpillar; but is any thing, for its size, more destructive to the poor man's garden?

Illustr.—Mr. Wm. Needle has a wife, who is universally noticed for her exquisite features and the grace of her natural carriage; but she is almost as ignorant about the preparation of a dinner as of a watch, and report states that her husband is already insolvent on her account.

The MEDUSA *teaches that* the least things in the Divine works are connected with the greatest. This insect is part of the food of the whale.

Illustr.—It is also this insect which is supposed to be one of the causes of the phosphorescence of the sea.

The LEGIONARY ANT *teaches that* most of the evils in society are pictured in the animal world, if man would but open his eyes to behold them; this ant, which is *light* coloured, steals the young of a less powerful *black* coloured ant, and compels them to do its work.

Illustr.—What a picture of slavery!

The CANTHARIDES *teach that* many things must first give us pain before they can do us good. The cantharides are most valuable helps in medicine, but they occasion great pain before they relieve the patient.

Illustr.—The cantharides are flies of brilliant colours, which may teach us what pain some splendid things will cause us.

The OX-FLY *teaches that* the noblest natures are not exempted from the annoyance of little things which feed on them: the ox-fly will madden the cattle, which are often the glory of a duke or king.

Illustr.—There are always swarms of insect men who are sure to live on the hide of greatness, whether that greatness be produced by wealth, station, or mind.

The ROSE-FLY *teaches that* the best things feed their own enemies; this fly is fed by the rose, and destroys it often in return.

Illustr.—How like the natural history of gratitude! Many a man has taken the friendless into his care, and in time discovered his proétgé was his spy.

CLASS V.—FISHES.

The WHALE *teaches that* great strength is often useless in defence, for want of skill. If this fish knew but his power over man, or had the sagacity of the fox, where would be the whale fishery?

Illustr.—It is one of the most evident proofs of the Divine goodness, that the animals are ignorant of the superiority of their power.

The DOLPHIN *teaches that* some characters appear most beautiful in death; as the dolphin assumes very gay and changing hues, in the agonies of dying.

Illustr.—This is particularly the case with the truly religious, all whose defects are then overpowered, as I have seen some countenances after death, resume the beauty of childhood.

The CUTTLE-FISH *teaches that* the greatest foe may be baffled, if he lose his sight. The cuttle-fish, when pursued, discharges a large quantity of inky water, in which it disappears from its pursuer.

Illustr.—How many antagonists cover their opponents with filth!

The PIKE *teaches that* selfish natures are not formed for friendship. The pike is very destructive to smaller fish, and is solitary.

Illustr.—Selfishness and benevolence (which is the life of friendship,) can never cohere; the first regards only the welfare of *one*; and the second refers to that of the *many*.

The SHARK *teaches that* persons become celebrated for *evil* as well as for virtuous qualities. The shark, though very destructive, excites as much attention as the whale, which is so useful.

Illustr.—Alexander, the marauder, is as celebrated in some countries as David. While this is a sinful world, evil will "be had in remembrance," for a beacon.

The OYSTER *teaches that* a slight mark often distinguishes a very good from a very injurious thing; as, a peculiar mark in the oyster decides whether it is nutritive or poisonous.

Illustr.—And the *mere* motive makes all the difference between the acts of a hypocrite and of a saint.

The SHRIMP *teaches that* little things have rights as well as man, which God regards, though men do not. Is it compatible with those rights that shrimps should be BOILED ALIVE, merely to make them look more tempting on our table?

Illustr.—The *rights* of the little are almost always overlooked; but the great Judge never forgets them, nor will He approve the substitution of charities for the rights of the poor.

The PORPOISE *teaches* how different is the treatment which animals receive from men! Formerly, ladies used to eat the porpoise; now they nurse the dog!

Illustr.—Man's politeness of conduct and changes of opinion result from his *essential* instability. He is not "at one stay."

The CRAB *teaches that* the best defended may be easily wounded at times: as when the crab renews its shell, it is exposed to a thousand new foes, because it is then soft and weak.

Illustr.—In moments of passion, and when inconsistent in conduct, neither wit nor wisdom will defend us from the censure of friends, or from the jeer of foes.

The COD-FISH *teaches that* Nature provides her supplies according to the demand. The cod is a fish much in request, and the roe of one has been found to contain 9,384,000 eggs!

Illustr.—And foreseeing the number of our moral necessities, God has filled the world with "admonition and instruction in righteousness;" and yet we live as if there were no lesson to learn, nor virtue to practice.

The COCKLE *teaches that* enjoyment depends on taste: to some persons the cockle is a luxury, to others worse than a drug.

Illustr.—From our enjoyments, a stranger to us would deduce all our character. What a full-length description of a man it is, when you are told, he "enjoys a fight;" or of a woman, when it is said, she "loves the bottle!"

The HERRING *teaches* how little things may bless mankind! A very great portion of the poor in all the old countries, and even in the West Indies and America, partly subsist on the herring, which is a small fish.

Illustr.—The Sunday school is an humble institution, compared with the Royal Society; but it is yet ameliorating the million masses of the poor in *nearly* every civilized kingdom.

The EEL *teaches that* most things of value are as difficult to keep as to get. It requires as much care to hold an eel alive, as to catch it.

Illustr.—Character, virtue, and knowledge, all require as much labour to preserve, as at first, to acquire.

The LOBSTER *teaches that* what is of the greatest use to one person, is often of *no* value to any other. The lobster could not move without its tail; yet how little *it* benefits the world!

Illustr.—The chronometer, which is so useful in sea voyages, would be useless to a savage: and of what service would his tomahawk be, to a member of Parliament?

The CRAWFISH *teaches that* some creatures feed on themselves. The crawfish casts up its own stomach, and then devours it.

Illustr.—As the drunkard and glutton, for they are self-destroyers. Some years since, many ladies died from foolish fashions in dress; their vanity fed on their health. Is that fashion *quite* gone?

The CHUB *teaches that* many persons are at great pains to get worthless things. The chub is very shy of the angler, and worth little when caught.

Illustr.—A unique coin, or volume, or the finest horse, the best wine, or the most curious vase, are things, to attain which, all the wealth of the upper classes *has* been in demand. Mr. W—y—n, went to Greece, to obtain some fragments of ancient sculpture.

The PILCHARD *teaches that* two characters often have the same virtues, and yet differ in their appearance. The pilchard is as useful as the herring, but differs from it a little in shape and scales.

Illustr.—245,000,000 of the herring are said to have been caught, October 5th, 1767, at once, in St. Ives' Bay. Burke and Goldsmith were both pathetic and generous, but how differently so!

The PRAWN *teaches that* it requires care to remark the difference between little things. The prawn is like the shrimp, and *many* persons would mistake it for one, but there is a real difference between them.

Illustr.—Discriminating the differences between little things, which are yet generally of value, is not only one of the best mental habits, but the foundation of science. The *modern* science of botany arose solely out of the use of that talent.

The THORNBACK *teaches that* some persons make a

great shew of defending what is of no value. One might think, from the thornback's defence, that it were valuable; but its use is not known.

Illustr.—And one would infer from the walls, fences, moats, and palisades, that often surround the houses of the rich, that happiness, honour, and virtue dwelt there more than in other places. Alas! when you enter, you still find withering care, and Proteus shaped sorrow among the inmates.

The ANCHOVY *teaches that* our enjoyments often depend on very little things. How much an epicure will think of an anchovy, yet how little a fish it is!

Illustr.—The presence of a tooth-ache will neutralize all the advantages of royalty; and an ear-ache would have made the singing of Catalini odious.

The SHAD *teaches that* if man observed his times and places as regularly as many of the animals, how comparatively happy a world this would be! The shad, with all the migratory fish, know where to deposit their spawn, and when to seek a new haunt; and they never disregard the impulse.

Illustr.—Almost all our duties relate to times and places; hence the necessity for punctuality.

The SPRAT *teaches that temporary* advantages are sometimes of much consequence to us all our life. For a short time in winter, the poor, who could get little else in some places, live on sprats, which leave before spring.

Illustr.—Charity is but a temporary supply, but it often preserves life: and the accidental meeting with a superior man, has frequently been an impulse to others, which has never ceased to operate through life.

The STURGEON *teaches that* large bodies often contain timid minds: the sturgeons, which are from two to fifteen feet long, and found in shoals, are alarmed at the sight of one fish of prey, however small.

Illustr.—I knew a gentleman who was about six feet four inches high, lusty and very powerful, and yet afraid of every cat that approached him.

The SWORD-FISH *teaches that* one weapon, well applied, accomplishes wonders: the sword-fish often overpowers the whale.

Illustr.—It is an old saying, "beware of the man of one book;" and the meaning is, that when compelled to depend on one thing, we study its capabilities of serving us.

The FLYING-FISH *teaches that* the harmless and good natured are often surrounded with fatal enemies. If the flying-fish continue in the water, it is the victim of larger animals; if it fly into the air, it is seized by the birds.

Illustr.—How like the situation of man! The Scylla and Charybdis move with us every where through life.

The WOLF-FISH *teaches that* some may acquire superiority from the fear which their bad qualities inspire: the wolf-fish alarms the fisherman, to whom it is of no use.

Illustr.—In the small town of H——, there lives a clever idler, without any "visible means of subsistence," who never works: he has been once transported, and frequently in prison; and he is so adept in the robber's arts, that I have known families live in constant alarm if he had been seen at any time looking towards their house.

The STAR-FISH *teaches that* the basest things in one particular often resemble the brightest: the jelly-fish which we see on the sea sand, resembles a star in the appearance of *radii*, which all points of light assume.

Illustr.—As the worst man may bear the name of the best: many a clodhopper has been called Isaac Newton, or John Milton.

The TORPEDO *teaches that* it is impossible to be

near *some* characters without receiving injury: if you were to touch a torpedo even with a stick, you would receive a shock.

Illustr.—Persons addicted to impure conversation, by one word or simile, will often do the mind more harm than religion or virtue ever counteracts. A gentleman once spent half an hour in the company of one of our most popular writers, who made some flippant remarks against religion, which, though twenty years since, suffers to this day in the opinion of that gentleman.

The GOLD-FISH *teaches that* all the gold some persons are worth, *may be* in the colour of their hair or skin. The gold of this fish is merely the hue of its scales; a *hungry* man prefers a herring!

Illustr.—A gold-fish may be destroyed by a loud noise, or a touch! Such is the "treasure on earth."

The MUSSEL *teaches that* the most exposed stations are often the most secure, when appointed by Providence; the mussel deposits its eggs on the *outside* of its shell, and yet the young are preserved.

Illustr.—The stations of Joseph and Daniel were perilous to *ordinary* virtue, but *they* were preserved.

The HADDOCK *teaches that* when persons do not know the causes of a thing, they frequently assign the most unlikely. The black spots behind the gills of this fish, are said to be Peter's thumb marks, when he took the money out of its mouth to pay the taxes with. (Matt. xvii. 27.)

Illustr.—Many of the infidels who reject Revelation, when called on to account for the heavenly bodies, often say, that the stars are splintered from the sun by the power of motion! And when the old women in Cheshire have made bad cheese, they blame the moon!

The COAL-FISH *teaches that* the most useful parts of

some lives is their youth! The coal-fish, when very young, is delicate food; but when it attains its full size, it is even rejected by the hungry poor.

Illustr.—The name of this fish describes its colour. That is a valueless life which resembles this fish, and yet how many there are in the world!

The MACKEREL *teaches that* most of our pleasures are short, and depend on few moments; as the mackerel, when dead, must be immediately eaten, or it becomes putrid.

Illustr.—Neither mind nor body can *long* sustain the powers of joy, which is not intended to be a *habit*, but a *passion* of our nature.

The MINNOW *teaches that* some little things are remarkable on account of their littleness: the minnow is the least fish the *angler* takes.

Illustr.—A departure from mediocrity, either for better or worse, makes one equally notorious, but not equally virtuous. The same caravan often contains a giant, and a dwarf equally attractive to the multitude.

The SMELT *teaches that* to be *fair*, is by no means the exclusive property of woman: as the smelt has so beautifully fine a skin, that the blood may be seen in circulation.

Illustr.—This is also the case with the mussel: a microscope is wanted for both.

The TENCH *teaches that* what is the *refuse* of one, may be the *life* of another: the slime of the tench is said to heal wounds in fish, and that they seek it when injured.

Illustr.—Animals excel man in the knowledge of their certain remedies; their medicine seldom fails, for it has the certainty of law; man has to guess and experiment for his remedies.

The GUDGEON *teaches that* an appeal to the appetite,

is seldom powerless; rake the bed of a river, and you will soon draw swarms of gudgeon, which expect food, though very shy.

Illustr.—How melancholy that such a remark should apply to the virtuous! But in L——, a religious meeting was convened, but ill attended; yet when prefaced by a tea, it overflowed!

The CARP *teaches that* some can appear very happy when quite out of their own sphere: the carp can live and grow fat *out of* water for a month together.

Illustr.—See Philosophical Transactions for 1771, article 37, by T. R. Forster, on the carp.

The BLEAK *teaches that* the troubles of some persons are quite inconceivable to the rest of mankind. At times, the bleak tumbles about the water in apparently great agony, but no *satisfactory* reason can be assigned for it.

Illustr.—All the imaginative class of sufferers are illustrations of this remark. Who sympathises with the nervous?

The SUCKING-FISH *teaches that* the greatest may often mistake very little things, and ascribe too much to them; all the ancients said this little fish could stop ships, by sticking to their bottom!

Illustr.—A very superior merchant, who had amassed a ducal fortune, was one day alarmed to notice that a mole had nearly disappeared from his neck, which, when a boy, was said by a fortune-teller to be a proof that he would be rich. He began henceforth to expect poverty, but it came not.

The PLAICE *teaches that* goodness is not dependant on form: the plaice is flat, but it is beautiful food. How different the form of the trout, which is not less rich!

Illustr.—The Honourable Lady Kelly and Mrs. Fitzwinter are both benefactresses to their neighbourhoods in Connaught: but one is beautiful, tall, and elegant; the other is deaf, blind in one eye, portly, and awkward in gait.

The SOLE *teaches* how important it is to learn *all* the power of sounds. The sounds that express the name of this fish, express that of the noblest part of man—the soul.

Illustr.—How near the names of the highest and the lowest things may come!

The FLOUNDER *teaches that* when a person or thing is very remarkable for one quality, all that are like it will be compared with it; the flounder is flat, hence, "as flat as a flounder," is proverbial.

Illustr.—Take care that you are not the founder of a bad proverb or class; a person that originates either, is probably more injurious to society than an assassin.

The PERCH *teaches that* nothing is more different than the manner in which we act in death. The perch will live *some hours* out of water; the herring dies immediately it is taken out, and yet they are both fish!

Illustr.—One Christian is tossed among the billows of Jordan; another crosses "the fords," when its waves appear to sleep. Some appear to continue the fight of faith to "the very gate of heaven," and others to have "an abundant entrance" into rest.

The PILOT-FISH *teaches that* where there is booty, there will be plunderers of all degrees. The shark, the wolf-fish, and the little pilot-fish, accompany a ship, intent on its offal.

Illustr.—It was, for ages, thought by sailors, that because this fish, which is five or six inches long, swam about the ship, it directed its course.

CLASS VI.—FLOWERS.

The APPLE BLOSSOM *teaches that* when beauty ends in utility, it increases its charms to the greatest value. With what different eyes we look on the fuschia and apple blossom!

Illustr.—Mrs. Pratt, from 17 to 23, was a universally admired beauty in B——y; she then married, and became an amiable and prudent wife, and an affectionate mother.

The AGRIMONY *teaches that* almost all our blessings require us to be in suitable states for their reception; when we are well, agrimony is of little advantage to us; but if sick with the jaundice or fevers, it is said to be a speedy cure.

Illustr.—This moral applies to all our stations in life. Bread, light, pardon and peace, depend for their value on our needing them.

The CROCUS *teaches that* we value our advantages the more when they are few; this is one of the reasons why we gladden at the crocus, the second flower of spring.

Illustr.—In early life, I had but two religious books, "*Flavel on the Soul,*" and "*Clarke on the Attributes.*" I then thought myself rich, and read them with such vigour, that I could have repeated much of them from memory.

The ROSE *teaches that* you may be wounded by the beauty which you admire; the rose has a thorn!

Illustr.—Many have been seriously injured by the rose-thorn: Miss Lansdowne was cutting a rose, the thorn ran under her nail, and in two months there was a rose planted on her grave.

The WHITE POPPY *teaches that* at times, the most inferior persons will lay the greatest under obligation. The white poppy yields an oil which abates the pain of man.

Illustr.—The Duke of B—— was indebted to a poor tinker, for extricating him from the stirrups of his horse, which had fallen.

The RED POPPY *teaches that* the gaudiest parts of animal and vegetable nature are the least beneficial. However gay a flower corolla is, it is not half so useful

as the seed, the leaf, or the root: the poppy *seeds* and *ball* are valuable in medicine.

Illustr.—Is this not the case with the human world also? Take a list of the most useful characters that have ever lived, probably you would not find more than a very few who have been beautiful.

The PASSION FLOWER *teaches* how vast is the power of a word. We now think of Jesus' passion, when we hear the name of this flower; yet what resemblance is there between them?

Illustr.—One of the defects of modern education is, that though it is more an education in words than things, yet the *full power* of words is not taught. Teachers should cultivate the power of association, by which, one word properly employed, will often recall many subjects.

The TULIP *teaches that* things are often valued more from their accidents than from their qualities. In 1645, in Holland, 4,600 florins, and a coach and horses, were offered for *one* tulip root!

Illustr.—James Greaves obtained the situation of steward to ———, merely because he had been in the domestic service of Byron, though he was the least qualified of four that applied.

The WOODBINE *teaches that* nature is not altered by the airs and changes of man. The woodbine grows as sweetly under the cottage as the palace window.

Illustr.—All the favours of Providence, wealth and its dependencies excepted, are impartially given to the human race. More of those who have become celebrated for genius, have risen from the cottage than from the mansion.

The MOSS ROSE *teaches that* real defects are often supposed to be excellencies, as the moss on the rose is said to be a defect, arising from improper cultivation; yet how admired!

Illustr.—Young persons generally imagine long sentences, fine words, and numerous images, are virtues in composition; nothing, however, is farther from the fact.

The CONVOLVULUS *teaches that* many bad things have one redeeming quality. The convolvulus is an injurious weed, and is difficult to be got from the land; but it has a beautiful flower.

Illustr.—The profligate Captain Wall built a hospital for the poor; Charles II. encouraged literary men; and Judas felt *compunction* for his crime.

The AURICULAS *teach that* the greater the beauty, the more likely to be damaged. The auriculas are exquisite, but a chill will blast them.

Illustr.—Many things unite to make danger in proportion to value.

"I never loved a tree or flower,
But 'twas the first to fade and die."

LAVENDER *teaches that* little abilities are as useful to some parts of society as greater. The lavender is as useful in some respects as the oak in others.

Illustr.—The stalks of lavender, gathered green, preserve clothes from the moth; the essence of it has preserved many a speaker from fainting, and has for a few moments, cheered thousands of despondent hearts.

The COWSLIP *teaches that* Nature is very considerate of the poor; the cowslip provides them with wine, and the wood with berries.

Illustr.—How difficult for some persons to learn charity! Mr. Gay used to hear Dr. S——, who was always most eloquent and urgent, in preaching on this subject; and he had a mother and sister, who *sought out* the needy poor about H—— Hall; but *he* was never known to give away one shilling.

The SUN-FLOWER *teaches that* beauty is *mostly* the property of little things. The sun-flower, diminished

to the size of a buttercup, *would be* beautiful; at present, we admire it chiefly for its size.

Illustr.—Probably this quality was associated with the little, that it might not be too much valued. Who would be more loyal, because the king was beautiful?

The SAFFRON *teaches that* good things, to continue such, must be moderately used. A little saffron is agreeable; much is poisonous.

Illustr.—Professor P—— almost lost his sight by an inordinate use of telescopic and microscopic glasses; and Miss White was so addicted to music, that when she married, one of her children was burnt, and the father (a tradesman,) ruined, by her domestic neglect.

The SNOWDROP *teaches that* many things are named from others which they are supposed to resemble. This flower is supposed to resemble a snow-flake.

Illustr.—If this were to be the general case, i. e. every thing to be named properly, what an awful catalogue would be the list of human names! It would be a muster-roll of fiends.

The EVENING PRIMROSE *teaches that* some characters do not develope their excellence till late in life. The evening primrose does not open till sunset, when many flowers close.

Illustr.—The celebrated Mr. U——, at fourteen, was thought a simpleton; at thirty, dull; and at forty-two, he became, in the course of a few months, the most impressive speaker in the House of ——.

MIGNIONETTE *teaches that* the virtues of some far exceed their size. A little of this flower would scent an acre of land.

Illustr.—One of the Sunday scholars, in a Sheffield school, went to the hospital because she was lame: and when a teacher called to see her, he found her with some books under her withered arm, limping through a

passage which led from a ward of sick persons, to whom she had been reading.

The MICHAELMAS DAISY *teaches that* when our comforts depart, others succeed them more suitable to our wants. When the summer flowers are gone, then comes the Michaelmas daisy, a mixture of remembrance and hope.

Illustr.—About the twentieth year of life, on an average, we lose our parents: wives and husbands succeed; and if the studies of youth are no longer enlivened by play, the labours of manhood are followed with the pleasures of home.

The MONTHLY ROSE *teaches that* the mind may be too quick and frequent in its productions. This rose produces a monthly flower, which is neither so beautiful nor enduring as the flower of some other of the rose-trees, which only produce one in the year.

Illustr.—Mr. R— P— has written twenty small works, which are nearly all forgotten. Butler only produced his "Hudibras," which will last for centuries.

The MARYGOLD *teaches that* little things can often foresee more than man. The marygold shuts its petals at the approach of rain, with a certainty more sure than a glass.

Illustr.—Many of the birds foresee what kind of a winter there will be, more certainly than man, and migrate to avoid its rigours; and some dull people provide against evils which the genius never anticipates.

The FORGET-ME-NOT *teaches that* little things are often memorials of great events. The name of this flower records the dying words of a young man who was drowned.

Illustr.—Of what things is the widow's ring the record? And a tombstone records a death, which is the greatest event to the person whose name it mentions.

The HEART'S EASE, or PANSEY, *teaches that* almost everything in Nature has a value quite its own. The *colours* of this flower might compare with the rainbow, and laugh at the arts.

Illustr.—Of how few things in Nature are the real uses yet discovered! We rather speak of the advantages of *classes*, than of those of individual objects, all of which, when natural history is properly studied, will be found to have *special claims*, which can be preferred by no other objects in Nature, on mankind.

The GERANIUM *teaches that* many excellent things are long despised, after their excellence is known. The poor know the great value of this plant in some dangerous diseases, but medical science neglects it.

Illustr.—The religion of Jesus Christ was long neglected by rulers and the wealthy, after it had been abundantly proved, that whilst it blessed the poor, it dignified the great, and placed their distinctions on a more secure basis.

The HOLLY-HOCK *teaches that* Nature is sometimes slow in developing her works, but when completed, they are always perfect. How high this plant grows before it flowers!

Illustr.—This is the case also in the history of mind. Many of our *best works* cost their authors twenty or thirty years' study and labour, as *Lardner's Credibility:* but novels are mostly like Jonah's gourd, often "grow and perish in a night."

The DAHLIA *teaches that* it is not difficult to imitate *one* excellence in a virtuous character, and even exceed it. The dahlia rivals the rose in colour; but the dead leaves of a rose excel all the dahlias in smell.

Illustr.—Many a draughtsman could equal Titian or Angelo in the mere art of lines and perspective; but no one has exceeded, if equalled, them in the quantity of their excellencies. Kirk White and others equalled Pope in ease of versification, but

none have yet equalled him, "in the pith and power" of delineating man.

The HYACINTH *teaches that* there may be *many kinds* of the same character: as there are many hundreds of different flowers which are yet all hyacinths.

Illustr.—Of the avaricious, there are as many kinds as of drunkards or the ambitious; but, however odd or ordinary the development of the character, one word describes all the class.

The CHINA-ASTER *teaches that* whatever beauty there may be in the Divine works, they are often not admired till they are disfigured. The china-aster is nothing thought of, till it is spoiled by being doubled, which is the ruin of every flower.

Illustr.—Some persons cannot admire the true religion till it so mixed with profane learning, that it becomes a sort of philosophy: and many do not admire man till his speech, form, taste, and manners, are made ridiculous by the follies of fashion.

The GILLIFLOWER *teaches that* when things are common, however excellent, they are undervalued. There is nothing exceeds the odour of this flower; but it is in every poor man's garden!

Illustr.—This is a defect which marks every person. How seldom are either light, air, or darkness, properly estimated! If they were gifts bestowed once in a century, they would be better valued.

The DAISY *teaches that many distinct* things, to vulgar eyes, will appear as one. The daisy, commonly so called, is a bunch of flowers, for every one of its leaflets is a *distinct* and *perfect* flower.

Illustr.—This remark applies to all the syngenesious plants. Piety, virtue, and morality, to most minds, appear but the same thing, but they are all really distinct.

The AMARANTH *teaches that* the fame of earth is

as mortal as its inhabitants; for, every year the immortality of some one's fame ends. The amaranth leaves were, with the ancients, symbols of immortality, but *those* leaves also decay.

Illustr.—Where is the reputation of most of the men who were renowned at Babylon? and where, in five hundred years, will be the most popular names now in England?

The PRIMROSE *teaches that* we value any thing which appears to confirm us in what we wish to happen. We all desire the spring, and the primrose is a proof that it is coming.

Illustr.—When you offer advice, expect that it will be valued in proportion as it agrees with the opinion of the person that asks it; hence, we commonly hear, "I approve of your advice, for it agrees with my opinion!"

The VENUS' LOOKING-GLASS *teaches that* valuable things would frequently stand little chance in comparison with the gaudy, if it were left to appearance. A child would prefer this flower to the wheat; but what do the hungry or the farmer think of flowers among corn?

Illustr.—The savages of Borneo would give a load of wheat for a hammer and some old nails; and fashionable barbarians prefer elegant manners to a well-stored mind.

The WILD ROSE *teaches what* one of the chief differences between the works of Nature and man is. His are complicated, her's are simple. Compare the finest garden flower with the wild rose, you will prefer the first; but *God* would choose the wild rose, for it is his own work.

Illustr.—Compare the methods in which God and man produce electricity! and how humiliating are the chemistries of the laboratory when compared with those in the stomach of a bee, or in the leaves of a plant!

The SPIDER OPHRYS *teaches that* except you can make things *internally* alike, they will never resemble, however similar in form. Chantry's bust of an idiot is *infinitely* inferior to the head itself. This flower is like the spider *externally;* but it wants the world of living wonders within.

Illustr.—Many of our obscure writers affect the phraseology of Byron and the language of Milton; but how different their souls!

The SWEET WILLIAM *teaches that* the names of excellent things are often inferior to their worth. Why give so coarse a name to this charming flower that is known by it?

Illustr.—Jesus was called a Nazarene, and Paul a a babbler; Baxter was termed a Roundhead, and Whitfield and Wesley, Methodists.

The LILY *teaches that* little things expound great lessons: Jesus made the lily teach his disciples the goodness of Providence, and the dependance of man.

Illustr.—It is often necessary to procure an eloquent lecturer to induce attention to those facts, which, after all, are more impressively told by the gnat-swarm.

The BUTTERCUP *teaches that* animals have a more accurate knowledge of some parts of Nature than man: the bee never visits the buttercup.

Illustr.—The chemist will never be so good a judge of some of the properties of matter, as flies and wasps.

The WATER LILY *teaches that* we should be prepared for adversity: at evening, the lily folds itself up, and reclines on the water, by which means it escapes the night-blast.

Illustr.—Half the evils of adversity would be avoided, if men would but expect them, which may be well done, without "meeting troubles half way."

The PINK *teaches that* the same thing may have

many different appearances: as the pink has flowers of all colours.

Illustr.—Humility in my friend Mr. T——, is silent; in Mrs. Farr, it is voluble and not the less genuine.

The JASMINE *teaches that* great virtue often occupies a very mean station. The jasmine is mostly a cottage door plant; but which, of the green-house favourites, is more elegant either in form or odour?

Illustr.—Bede was but a common monk; Luther, minister of a small church; and Bochart, pastor of an obscure congregation; yet they are all now the lights of Europe.

The BEE OPHRYS *teaches that* imitation is a very limited talent. This flower is like the bee; but it is only *like* it, and that only in one form.

Illustr.—This is one of the characteristics of the arts; they are limited to a mode or a form.

The POLYANTHUS *teaches that* cultivation will improve the best natures, and add to the greatest beauty. The polyanthus derives nearly all its beauty from frequent transplantation and care.

Illustr.—It was merely a want of *real* cultivation, which makes Cowley, and Quarles, two of our most powerful poets, comparatively useless and obscure.

The VIOLET *teaches that* true virtue *must be* diffusive, as the violet's odour cannot help escaping abroad.

Illustr.—Mr. Jones is a very modest and virtuous man, gives away half his income, and has been a general blessing to the valley of D——.

The DAFFODIL *teaches that* we value some things not so much on our own account, as from their being connected with others. The daffodil is valued as one of the companions of spring.

Illustr.—Pepper, mustard, salt, wormwood, nay, nearly half the useful things in Nature, depend for their value on connexion with other things.

The RED VALERIAN *teaches that* the value of some characters does not at first appear. It is not by looking at the valerian that you learn its usefulness; but by digging up its *root*, and converting it into medicine.

Illustr.—It was long doubtful whether there was any thing superior in West, Goldsmith, and Milton; but time has explained.

The CANTERBURY BELLS *teach that* when our work is done, we may expect soon to be removed: as when this flower has perfected its seeds, it immediately decays.

Illustr.—It is not often so considered, but the perfection of character is as sure a forerunner of death as bodily decay.

The FOXGLOVE *teaches that* some very simple things will effect great changes: as the foxglove will abate the human pulse, and in a few hours after, saves or destroys the whole machine of life.

Illustr.—A slight change in the air will affect the spirits of millions of people in one hour.

The ORCHIS *teaches that* some characters benefit by a frequent change of station, and others receive great injury from it: as the orchis is particularly unfavourable to a change of place.

Illustr.—Mr. N—— is a popular and excellent minister; but change of station is as requisite to the beneficial employment of his talents, as it would be detrimental to most men who are equally intellectual.

CLASS VII.—TREES.

The EBONY *teaches that* some persons and things serve the meanest and the most important purposes. The ebony is used to make toys here; and in some countries to make gods.

Illustr.—Ministers teach little children the rudi-

ments of religious truth, and *intercede* between God and their congregations.

The MAPLE *teaches that* some characters are both beautiful in their growth and their decay. The gold-*decaying* leaves of the maple are as beautiful as the exquisite flowers.

Illustr.—An aged Christian in his decay, is "a shock of corn fully ripe;" and there is a singular loveliness about a young one. Look at Timothy and John.

The MANCHINEEL *teaches that* trusting to *probabilities* has ruined thousands. The beautiful fruit of this tree resembles our golden pippin, and when thought by travellers to be as harmless, it has occasioned their death.

Illustr.—Mr. Tell contracted debts to the amount of £8000, because he was the *probable* heir of a fortune of £50,000; but he was disinherited. Mr. Case lost his life through trusting to *probability*, in a chemical experiment.

The LAUREL ALMOND *teaches that* many things are as fatal when applied to some uses, as they are beneficial when applied to others. A single leaf of this tree imparts a high flavour to some food, but if wine were made from the tree, it would be poisonous.

Illustr.—The youngest son of Lord N—— studied hard at the college, and during his travels; returned home and became active in spreading objections to Christianity; and by so doing, he proselyted many young persons to infidelity. How different would have been the result, if he had employed his fine powers in explaining religious truth, and in alleviating the miseries of the poor!

The CYPRESS *teaches that* all persons agree in some opinions; as all civilized nations consider the cypress tree a symbol of sadness.

Illustr.—When in argument, an opinion adopted

universally is advanced, it is considered one of the inferior degrees of certainty; if this advantage be granted to "the argument" of this volume, the system which it propounds must be correct.

The PLUM TREE *teaches* how small a proportion there is between our promises and our performances. The plum tree blossoms every year, but bears fruit *well* only once in three.

Illustr.—There is no character, perhaps, which has not borne some of virtue's blossoms; for what more numerous than promises to be virtuous! They exceed "the sands on the shore;" but how few have kept their promise! How full, then, is earth of lies!

The ELM *teaches that* Nature's arithmetic far exceeds man's. *One* elm produces fifteen hundred and eighty-four *millions* of seeds!

Illustr.—The number of those seeds, and the manner in which they are deposited, are of themselves sufficient proofs of the Infinite Intelligence that pervades the world.

The SPRUCE FIR *teaches that* however admired, beautiful or useful, there are always some who will rejoice at our death. The spruce fir has all these qualities, and yet its wood is coveted by the joiner.

Illustr.—The soldiers who were at the crucifixion of Christ, were glad of his death, for the sake of "his coat that was without seam." Many, beside the *undertaker*, wish to hear of our death to-day. How happy, that human wishes are "*light as air!*"

The ALDER *teaches that* acts of benevolence often refine the worst natures: as the worst earth becomes fat and loamy, by bearing the alder tree.

Illustr.—My friend had a surly child, whose dispositions became quite bland and generous, through his father making him his almoner to some poor people in his neighbourhood.

The Ash *teaches that* many characters are valued, the more they will bend. It is the toughness of the ash that gives it its chief mechanical value.

Illustr.—It was often remarked, that Mr. B—— retained his station under circumstances and masters the most opposed; and that men who were contrasts in character, praised him. The secret is, he was obsequious.

The Crab *teaches that* one thing may resemble another in many respects, and yet be greatly inferior to it on account of wanting some one quality. In structure, form, and colour, the crab is like the apple; but it wants its sweetness.

Illustr.—Some of the grossest acts of selfishness resemble the bounties of generosity, except in the motive. Mrs. Lee was in expectation of £14,000, but for a time in actual want; a kind-hearted clergyman, who was rich, supplied her necessities, and educated her children; and a Jew-broker *offered* to lend her "*any* sum of money!"

The Upas Tree *teaches that* we should avoid *even the shadow* of some things. The shade of this tree is pestiferous and mortal.

Illustr.—If we allow ourselves to have *any* connexion with the grossly vicious, though we may neither be intimate nor even acquainted with them, they may be our ruin.

The Olive Tree *teaches that* a virtue may be much admired and yet little practiced; all nations admire the olive tree as the symbol of peace, and undervalue peace itself.

Illustr.—Most men admire the generosity which forgives an offender, and yet seldom practice it. Many of the virtues are as much admired on earth as in heaven; but how differently practiced!

The Fir (Common) *teaches that* things which are soon

perfected, are seldom of long duration. The fir grows quick, and soon decays.

Illustr.—I knew a gentleman at college, who was remarkably quick in preparing either for lectures or preaching; but his productions were always worthless.

The BEECH *teaches that* it is a sign of an excellent nature, when it arrives at perfection on mean support. The beech grows any where, and never to greater vigour than on a chalk rock.

Illustr.—Professor P——, while young, had no education, but was fond of reading; learned seven languages without a teacher, and is now a self-educated man, at the head of one of the first colleges in the world.

The OAK *teaches that* great things and persons often at first, depend on very insignificant helps. Most of the *spontaneous* oaks are planted by the squirrel.

Illustr.—And the oak subsequently rewards the squirrel, by finding him food. Great men should remember their little, as well as their early friends.

The POPLAR *teaches that* those who are raised above their equals, are the most exposed to the storm. The poplar overtops most of the trees; and is often shivered to pieces by the lightning.

Illustr.—In the revolution of 1792, the Marquis of E—— was proscribed, lost his property, and then his life; his station made him obnoxous. Now, his estates are enjoyed by his servant, who passed through the same days without injury.

The VINE *teaches that* discipline is necessary to the best natures. Even the vine, so luxuriant and quick in growth, needs much pruning and care.

Illustr.—Nearly all the finest characters that have ever been known, have been remarkable for afflictions, whose tendency is as certain to restrain vice and to stimulate virtue, as to weaken and ruin the body.

The YEW *teaches that* melancholy appears to do good to some characters. The gloom of the church-yard is favourable to the growth of the yew.

Illustr.—This quality appears to have been the only moral restraint which Byron felt: and but for it, he might have been more than ever, "the wandering outlaw of his own dark mind."

The MAHOGANY *teaches that* some characters are as beautiful in life as they are useful after death. The saffron-like flower and fine fruit of this tree are charming: but what shall we say of its wood? which, however, we cannot have till the tree is destroyed.

Illustr.—Who, since their death, have been more useful than Bunyan and Milton? or in their life, more nobly strove with the *storms* that beat hard against the church? The one was a patriotic poet, supporting himself through "a sea of troubles," with the conviction that, "posterity would do him justice;" the other patiently enduring a prison for 12 years, while he composed the most popular work of fancy, that was ever "devoted to the altar."

The LIGNUM VITÆ *teaches that* many kinds of virtue may co-exist in the same person; the *wood, fruit, gum, bark, and flower* of this tree are all useful.

Illustr.—If the world were perfect, all the virtues would be found in every character; as it is, it is wonderful, when a *few* of them are found in any great degree in the same mind.

The ALMOND *teaches that* the first to blossom is often the last to bear. The almond is one of the first trees in blossom, but on that account is liable to the frost.

Illustr.—Very precocious persons either die prematurely, or afterwards become more than commonly dull. We may force the tree, and mind also, so early as to stop its growth.

The JUNIPER *teaches that* a vicious character will

ruin those who seek its protection. The juniper tree destroys the grass or flowers that seek its shadow.

Illustr.—A wealthy gentleman applied to two needy but clever lawyers to extricate him from some judicial difficulties; the result was, they became almost suddenly wealthy, and he as poor; and he now lives, I am told, partly on *their* generosity!

The CHERRY TREE *teaches that* the effects of cultivation on man, beast, and the vegetable world, are so extensive as to be unknown. The cherry tree we entirely owe, in its present form, to the gardener's nurture.

Illustr.—What, then, will this world become, when cultivation shall be more extensive than at present, and shall only be used to discountenance evil, and to strengthen the good?

The CHESTNUT *teaches that* some things make great progress in the least favourable situations. The chestnut avoids well watered places, and delights rather in the heights of Mount Etna.

Illustr.—I once knew an innkeeper who had made considerable attainments in mathematics; almost ignorant of all the works on that subject, he had used the joints in the floor, interlined with chalk, for diagrams.

The BLACK THORN *teaches that* the most worthless characters are often very chary of themselves, and ward off others as if they feared contamination. If the vine, the fig, or the oak, had possessed prickly leaves, we should not wonder; but what has the black thorn to fear from man?

Illustr.—Dr. Skree was difficult of access, admitted none without much formality; often obliged his friends to call a third time, and tradesmen more frequently, before they could see him; and yet he was superficial, passionate, and haughty.

The HAZEL *teaches that* some things are equally

coveted by animals and men. The squirrels, mice, and birds, are as fond of nuts as the human race.

Illustr.—The linnet-swarm is as anxious to obtain the seed as the husbandman. Whether measured by animals or angels, man appears a fallen creature; for he makes a worse use of his advantages than "the beasts that perish."

The PITCH PINE *teaches that* other persons *must* share our advantages; and no one, however selfish, can avoid it. The resin, which enables this tree to resist the weather, aids man in many of his labours.

Illustr.—If we improve the arts, those who dispute our right to the credit, become rich by our inventions; and if we increase the trades, our enemies often receive the advantage.

The PEAR *teaches that* many of our tastes are shared in common with some of the lowest of the animals: as the wasp, and the earwig, are as fond of pears as men.

Illustr.—But in how much more natural and pure a state are the animal tastes, than those of mankind!

The MULBERRY *teaches that* the great must expect to feed the little. The mulberry tree, which is nearly as large as the oak, is the food of the silk worm.

Illustr.—The Marquis of B——o keeps, at all his establishments, about 117 servants, 300 dogs, and 90 horses, and is always poor, because these little things eat up his great resources.

The ELDERS *teach that* a person may be celebrated for one quality, and odious for many others. The elder's stain, smell, and appearance, are all disagreeable; but ask the poor the value of its berry-wine!

Illustr.—Henry VIII. benefitted the world by the *unintended* share he had in the English Reformation: in all other respects he is held in deserved contempt.

The WILLOW *teaches that* both God and man expect improvement in proportion to advantages. The

willow grows near the water, and we always expect it to prosper, and to look more fresh than other trees.

Illustr.—Instead, however, of advantages regulating the quality of human improvement, we generally find it regulated by the difficulties that opposed it.

The BIRCH *teaches that* the same thing may have a great number of uses. The *bark*, the *twigs*, the *juice*, the *leaves*, *wood*, and the *fungus* of this tree, serve man in different methods.

Illustr.—Who could write the history of the birch twig? How different were the uses of money in the hands of Elwes, Howard, Napoleon, and Heliogabalus?

The HAWTHORN *teaches that* we cannot think of some characters without remembering their propensity to wound others. Who recollects the hawthorn-blossom, and forgets the thorn?

Illustr.—We remember Domitian, Jeffreys, and Juvenal, chiefly as men who appeared to live only to scourge their species.

The LABURNUM *teaches that* the graceful are often preferred to the useful, or even to the virtuous. This tree is a real injury to a garden, for it is the snail's favorite; but it is admired for its graceful flower.

Illustr.—If George IV. had, in early life, chosen Burke for a companion instead of Sheridan, he would have been a better king: and if the useful were preferred to the fine education for our ladies, England would boast a superior race of women.

The NECTARINE *teaches that* those characters which are without any natural distinction from others, will not be sustained without the greatest difficulty. The nectarine is but a variety of the peach, the effect of culture; and as it wants an organic peculiarity, requires constant care to prevent its deterioration.

Illustr.—This is the reason why all artificial characters are not long sustained, and generally involve those who assume them in disgrace. Character, to

endure, should either be the effects of physical or mental law.

The APPLE *teaches that* it is neither necessary to be tall nor beautiful, to be of great use to the public. The apple is a plain tree, but all classes value its fruit.

Illustr.—In a certain district in Ireland, I know a Protestant minister of religion, who holds the hearts of tens of thousands in his district subject to his goodness; he is always out comforting the sick, or instructing the ignorant, or settling the fierce feuds of the Irish; and yet he is a very ugly man, about four feet ten inches high.

The PEACH *teaches that* education gives a *great variety* to character: as, all the kinds of peach appear to be the result of different soils and modes of culture.

Illustr.—Formerly, in this country, there were but *three* classes; the grandees, the slaves, and the clergy; but since schools have been common, distinct classes of character are almost innumerable.

The LARCH *teaches that* some persons are only adapted to mean situations: as the larch grows the best in poor soils.

Illustr.—George Broom was a bad master, and the most foolish of tradesmen; but, as porter in a warehouse, he is an invaluable servant.

The CEDAR (of Lebanon) *teaches that* there is a natural nobility about some minds, which is less the result of their virtue, than of their constitution, and of which they cannot be easily deprived. This cedar is one of the glories of the vegetable world, and is great without praise.

Illustr.—There was a natural dignity about Chatham, which would not have been wanting if he had worked for his bread, or had never been known beyond the smithy.

The ORANGE *teaches that* the virtue and powers of

an individual can never be known, except in a congenial station. You know nothing of the orange tree even in our hot-houses; but contemplate it in the fields of the Canaries!

Illustr.—While Newton was a farmer, he was only remarkable for blunders in his trade: and the world little thought what slept in Shakspeare, when he was holding horses at the theatre door.

The PALM TREE *teaches that* Nature is full of pictures, both of good and evil men. How like is the straight and stately palm, diffusing its blessings over the animal and the human world, to a pious man!

Illustr.—The oriental poets speak of 360 different benefits, derived from the palm tree.

The FIG *teaches that* Nature produces little for man without his co-operation. The fig, before and after it is ripe, undergoes several processes, before it assumes the appearance in which it is so useful in England.

Illustr.—In all our operations, whether physical, intellectual, or religious, man is as much obliged to labour, as he is dependent on Nature, for the services he cannot perform.

The FILBERT *teaches that* greatness often differs from littleness merely in degree: the greatest man is no more a man, than the most insignificant rational being. The filbert merely differs from the nut in being larger.

Illustr.—The difference between a general and a sergeant is merely that he has more to govern: and between a scholar and a child, that he merely knows a few more facts.

The LEMON *teaches that* which in some characters appears to us the least agreeable, is often its most virtuous quality: as the lemon juice, which is disagreeable to taste, is one of the most valuable opponents of the scorbutic diseases.

Illustr.—The severe and rigid tempers of Luther, Latimer, and Knox, which were so disagreeable to

their private friends, were some of the qualities that made them unequalled in their spheres, and such blessings to posterity.

The HOLLY *teaches that* we need not arm ourselves against the heavens, for a good man has no enemies there, and it is unavailing in the wicked. The holly has prickly leaves for its defence, till it grows above the reach of man and beast, and then the thorns disappear.

Illustr.—One would imagine, from the manner in which men pursue their own interests, at the expense of those of the Almighty, that it were clearly proved that He is the enemy of mankind. If this were admitted, the conduct which is now common, *would* be natural; and to doubt his existence, to dispute his rights, or to lay up treasure in earth, as if we had no protector, would be just.

CLASS VIII.—SHRUBS.

The CRANBERRY *teaches that* many insignificant things are important in one respect: as, the cranberry is celebrated for making the "cranberry tarts."

Illustr.—The keeper of a menagerie is a very unimportant person, except, when he is describing the animals, and either confirming errors which will never be refuted, or stating facts which may never cease to influence his auditors.

The BILBERRY *teaches that* poverty is an excellent teacher of economy. The rich man, in whose moorland the bilberry grows, will not touch it: the poor consider it among the choicest fruits of summer.

Illustr.—Mrs. Ellis, while her husband was in the receipt of £800 a year, spent £120 in dress for herself and two daughters. Now she is a widow, and lodges in a cottage, with £25 *per annum*, she ap-

pears more neat, and has a trifle to spare for persons poorer than herself.

The BLACKBERRY *teaches* what a difference station makes in some characters! *One* of these plants is the raspberry, uncultivated.

Illustr.—While Mr. Peel was in his father's counting-house, he discovered little acquaintance with business; but, when he entered a government office, he became a professed financier, and now superintends the accounts of C——.

The TEASEL *teaches that* even plants know and keep to their stations, better than men. The teasel chooses those marshy stations where it can prosper.

Illustr.—If all persons were to take their *proper* stations in the world, some, who are now in rags, would wear the purple; and many that teach, would admit that they had their rudiments to learn.

The THYME *teaches that* Nature compounds her sweets with bitters. The bee extracts some of the ingredients of its honey from the *bitter* thyme.

Illustr.—How analogous is this to the whole economy of life, both in the mental and spiritual parts of the Divine government!

The NIGHTSHADE *teaches that* there is, perhaps, no bad character in which there is not some redeeming quality. Even the nightshade, *if very carefully used*, appears to have one good medicinal virtue.

Illustr.—Mr. Freeman was profligate, mean, and quarrelsome; but he carefully provided for three orphans, who had belonged to an old servant of his, and was always bountiful to the poor.

The HEMLOCK DROPWORT *teaches that* evil depends for its success, on being in some respects, *like* good. This plant is like the water parsley and celery, and those who have eaten it in mistake for them, have been poisoned.

Illustr.—This moral contains one of the principal

causes, why evil succeeds; for it is in this quality, that "the deceitfulness of sin" consists.

The LIME TREE (or LINDEN) *teaches that* insects sooner find out than man, *some* of the properties of vegetables. The bee has ever visited this tree much, and it is now discovered, that it contains a great quantity of sugar.

Illustr.—Much knowledge, both of insects and vegetables, has been discovered by attention to the kinds of plants that are visited by particular insects.

The MANDRAKE *teaches that* if Nature could speak, it would often correct man for mistaking its productions. The root of this plant is thought to be the image of man, and prophetic; wondrous qualities are ascribed to this vegetable-man by the vulgar.

Illustr.—Half the wonderful things which have been stated for ages about objects in Nature, have been disproved by modern science, which, to make amends, however, has discovered still greater wonders.

The FLOWERING FERN *teaches that* necessity will find out means to supply its wants. In the North, the poor use this plant, when boiled, instead of starch.

Illustr.—Three-fourths of the discoveries of mankind have arisen from the pressure of some particular necessity; hence, necessity has been called "the mother of invention."

The BURDOCK *teaches that* some bad things are harmless at particular times: as the burdock, which is poisonous when old, may be eaten like asparagus, *while the stems are young.*

Illustr.—The most raving madmen are perfectly harmless at particular periods of the year. The boa constrictor and lion, when, glutted, will allow their prey to escape.

The BROOM *teaches that* the kind and state of the crop, will depend on the state and kind of the soil. Moorland will not bear more useful vegetation, but it suits the broom.

Illustr.—And if parents do not educate the mental soil of their children, why should they feel surprised that they are vicious? If schoolmasters but feebly cultivate the morals of their pupils, is it surprising when their pupils bring them no credit?

The SAGE *teaches that* inferior, sometimes add to the value of better things. Sage makes the duck and goose-flesh more agreeable.

Illustr.—An amanuensis enables the author more effectually to serve the public; and a common soldier adds to the value of the merchant's wealth, and to the security of our home.

The THORN APPLE *teaches that* persons often attempt to remove an evil by increasing its causes. The seeds of this shrub have been taken to *cure* madness, when in fact they produce it.

Illustr.—The drunkard, to relieve himself from the depression that succeeds intoxication, resorts again to his cups. They do relieve for a time, but increase the cause.

WOOD SORREL *teaches that* what is unfit for one service, may be of the highest use in another. Wood sorrel is not for food; but it is one of the best anti-scorbutic medicines.

Illustr.—Captain Cook was an apprentice in Whitby, to a common trade. There he was comparatively useless; but when he went to sea, he eventually became one of the most valuable and celebrated navigators.

The MYRTLE *teaches that* minds of similar taste, however disadvantageously situated, will form friendships: as myrtles will intertwine, however difficult to accomplish it, if they grow in the neighbourhood where it is possible.

Illustr.—Mr. Thomas and James Wye were both devoted to mathematics. They lived twenty miles apart, and were both obliged to attend to their la-

bours; one, however, was a professional man, the other, a saddler; but yet they formed and maintained for thirty years, an intimacy.

The SUGAR CANE *teaches that* there are much wickedness and hardship connected with the production of most of our valuable things. How valuable is sugar, but think what it hourly costs the slave!

Illustr.—Gold, silver, cotton, pepper, ginger, and most of the productions of tropical climates, doom the natives to slavery, and their oppressors to cruelty and intrigue.

The REED *teaches that* we are not to conclude that things are useless, because *we* get no good from them. The reeds furnish *food, abode, defence, amusement,* and *medicine,* to thousands of the fish, insects, and aquatic birds.

Illustr.—It is too common to make the service which a thing can render to man, the *only* standard of its value, and to forget the interests of all other creatures besides those of mankind.

The ST. JOHN'S WORT *teaches that* we cannot prevent the basest things bearing the most sacred names. This plant bears a stinking flower, yet it is named after St. John!

Illustr.—The perfect appropriation of terms is one of the necessary results of a perfect state of the human character; if it were even possible now, how would it mark "the nakedness of the land?" But it is mortifying to hear a strumpet called "Grace," and a bandit, "Pius."

The RUSH *teaches that* a little fence will often keep off great foes. In Holland, the sea is prevented washing away the dyke-banks by the rushes, whose clotted roots hold fast the soil.

Illustr.—The ceremonies and courtesies of life preserve *every* class in society from those intrusions and foes, for which no laws can make provision.

The LILAC *teaches that* we are often pleased with things of which we know very little. Most admire the lilac flower; but how few examine it, or could tell its form or construction!

Illustr.—How generally praise delights the human heart; yet, when the praise is examined, it often turns into "gall and bitterness" under the power of reflection.

The IVY *teaches that* both persons and things are often destroyed by those which they have nourished. The ivy, *in time*, kills the tree on which it grew.

Illustr.—It is a very solemn thought, that all the animal races are destroyed in raising their successors; and, that it is a law of mind, *perire lucendo*.

The LAURUSTINUS *teaches that* things of little value often require more care than those of real worth. The laurustinus wants more attention than the apple or the potatoe.

Illustr.—It requires more study to understand all the fashions and courtesies of life, than the morals; and more time is necessary to become a proficient in music, than to secure an immortality of happiness.

The HOP *teaches that* the best characters want timely aid to attain their true growth. The hop, however valuable, needs the pole up which to creep.

Illustr.—If Dr. Butler had not given Professor —— opportune help, he, probably, would not have become one of the most eminent of *modern* Hebrew scholars.

The MISLETOE *teaches that* weak persons will ever lean on the strong; as the misletoe grows on the oak.

Illustr.—What would become of thousands of the working classes, if the few, who invent and make bold enterprises, did not exist? And the multitude always depend, for right opinions, on the few who think.

The BRAMBLE *teaches that* worthless things often

require the most room, and hinder the growth of better. The bramble bushes require more room than the poplar tree, or than the potatoe bed.

Illustr.—The parks, castles, and hunting grounds necessary for an old English baron, required more land than would have been necessary for a thousand manufactories.

The Box *teaches that* things which endure long are slow to attain perfection. The box wood lasts for generations, and it requires a long time to grow.

Illustr.—This is the case with character, mind, and a vast proportion of the arts, as well as reputation.

The Sweet-briar *teaches that* the blessings of heaven make those of earth the more useful and agreeable. The sweet-briar smells the most delightfully after a shower.

Illustr.—Lord Murray is a pious man, uses his vast estates for the general good, and when he dies, exchanges them for better; the Earl of C—— has more property and power, but is a gambler, a drunkard, and is living in adultery, and when he dies, if with his present character, he is ruined for ever.

The Privet *teaches that* we should defend ourselves without injuring others. The privet hedge defends the garden or field, and it tears not the person who touches it.

Illustr.—Our *real* rights are *always* capable of defence without injuring others; and if we ever bring a real *right* of our neighbour into jeopardy, we may be quite certain we are not defending our own.

Currants *teach that* there is a limited time for using our advantages. Eat the currants while green, and they will set your teeth on edge; defer them when ripe, and they will be devoured by the birds, or spoiled by the very causes that produced them.

Illustr.—Henry Gall trifled away his life till his 26th year, and then the opportunities of learning in

youth were lost. Farmer Bean neglected to sow and harrow in time; his crops were bad, and on that account he became a bankrupt.

The GOOSEBERRY *teaches that* all our favours are sent by Providence, just at the right time. If the gooseberry came in winter, it would not be enjoyed, nor do much good.

Illustr.—The love of amusement is peculiarly strong in youth, because it is necessary to the full developement of the bodily and the mental faculties. Our parents are continued while they are necessary.

The WILLOW HERB *teaches that* a real drunkard will find the means of intoxication. The inhabitants of Kamptschatka use an infusion of these leaves for this bad purpose.

Illustr.—A drunken mother in this town, when otherwise unable to procure gin, would often take the *necessary* clothes from her own children to pawn; and even in the broker's shop, has pledged her own garments, for the same object.

The HEATH *teaches that* it is difficult for virtue to get properly estimated, if its appearance be mean. Many persons would require much persuasion to believe, that the heath is one of our most useful plants, which it doubtless is.

Illustr.—The Israelites could scarcely believe that Moses and Aaron were destined to be their deliverers, because, like themselves, they were poor men, and apparently destitute of power.

The RASPBERRY *teaches that* we are *always* repaid for our labour, in a good cause, in some way or other. By cultivating a species of blackberry with care, we are rewarded with this beautiful and delicious fruit.

Illustr.—If the education of our heart and mind bring us neither wealth nor honour, it affords us the highest pleasure, or prepares us for adversity, and frequently for a better understanding and practice of true Religion.

The LAUREL *teaches that* any thing employed about the great, shares a part of their fame. The laurel crown used to be the poet's reward, and he in return has immortalized its leaf.

Illustr.—And this tree is a proof that few things in this world are valued by their worth. The laurel has not the scent of the sweet briar, nor the grace of the woodbine, and yet how differently it is prized!

The WEEPING WILLOW *teaches that* nearly all the forms in Nature are expressive of some qualities in the character of man. Who could mistake the melancholy-inspiring lesson of the weeping willow?

Illustr.—One of the proofs of this moral, which has not been mentioned in "*the argument,*" is, that all the poets, in *their best efforts,* have been accustomed to use the material world for the purposes of popular instruction.

The WHITE ROSE *teaches that* the colour of an excellent character is one of its least valuable qualities. The white rose is as deliciously scented, and as useful a flower as the red.

Illustr.—We often forget that some of the greatest minds and benefactors of the world, have been either of black or very dark complexion; Solomon's queen was nearly a black woman.

The ROSEMARY *teaches that* some characters require a hard situation to preserve their goodness. The rosemary degenerates, if removed into a rich soil.

Illustr.—This is one of the reasons why the religious are "*perfected* through suffering;" and but for the pressure of affliction, genius would have seldom written.

The FURZE *teaches that* we should always aim to turn our evils into good. The furze is a pest in our land; but it makes an excellent soap, a manure, and a fence.

Illustr.—To do this perfectly, is only in the Divine power, and it is a part of his daily plan.

The TOMATO *teaches* what labours men will bear, what cares expend, for a little profit or pleasure! The tomato can only be raised with skill and attention, and its chief use is to add to the richness of gravy!

Illustr.—Belzoni endured inconceivable hardships in exploring the Egyptian antiquities; and thousands of travellers have dared the volcano and earthquake, to gratify their curiosity, or to get a name!

The WILD PLUM *teaches that* we may ascertain some of the effects of cultivation on man, by what we observe in vegetables. There is as much difference between a wild and a civilized man, as between a wild and a garden plum.

Illustr.—What a world will this be, when *every* mind is cultivated and purified! Yet the time will come when instruction shall *comparatively* cease, and most of its institutions become useless!

The VERVAIN *teaches that* the most popular to-day may be very obscure in a little time. Vervain was once the favourite of the idolator, the warrior, and the magician; now it is little known.

Illustr.—The celebrated Irving, whom I have seen followed by many of the noblemen of London, died in poverty and disgrace, in a *very* few years after he had been so extolled by a great part of the religious community.

CLASS IX.—PLANTS.

The RUE *teaches that* remedies are mostly *disagreeable* things. Rue is of great service in medicine, but very bitter.

Illustr.—Lady White, to remove a disease, was

obliged to submit to medicine which produced temporary insanity.

The STRAWBERRY *teaches that* the best things soon spoil if they are kept unused. This fruit cannot be *well* preserved.

Illustr.—The Dean of D——, when curate of Tetherton, was a powerful preacher; but by his rise in the Church, which required him to preach but seldom, he lost the ability to preach as he used to do, when he "did duty" four times a week.

The MINT *teaches that* great disorders may be sometimes rectified by trifles when skilfully used. Mint-tea will often restore the whole machinery of the human stomach when it is out of order.

Illustr.—A gentleman in Lincolnshire, who was very irritable, always made it a rule, when he felt the approach of anger, to leave the place where it arose, which always allayed it.

The HOREHOUND *teaches that* the remedies of most of our troubles are frequently derived from inferior things. How mean is the horehound, compared with the sun-flower; but compare their medicinal uses!

Illustr.—Should not this teach us that our happiness must be often derived from attention to little things?

PARSLEY *teaches that* different fortunes befal even vegetables. Formerly, the conquerors in the Isthmian games were crowned with parsley, now it is confined to the service of the kitchen.

Illustr.—Potatoes grown on the same spot are eaten by the king and the felon. The oak supplies the poet with an image, and his pigs with acorns.

CABBAGE *teaches that* the palate is not the best judge of what is good for the health. Many persons like cabbage, but it is always *nearly* useless, and often detrimental food.

Illustr.—Nor is the mental or moral taste a safer guarantee of what is wholesome for the mind, except that taste itself be rectified by religion.

The CAULIFLOWER *teaches that* beauty often makes bad things agreeable. The cauliflower is no better food than the cabbage; but because it is more beautiful, it is more esteemed.

Illustr.—Lieutenant Gorber, who is a weak man, has a very handsome wife, who is a gossip, irritable, and extravagant; and yet because her beauty is praised, though he has ceased to admire, he thinks her the most valuable of wives.

BALM *teaches that* some of our greatest evils are overcome by the most simple means. Balm is an antagonist to fever.

Illustr.—Patience appears to be one of the most diminutive virtues; but it has often neutralised the sufferings of martyrdom.

GRASS *teaches that* the most necessary things are common, and are the most easily acquired. If the grasses were as difficult of culture as the auriculas, what would become of man and beast?

Illustr.—It is more easy to get bread and water than diamonds and silk; and yet how much more joy and general emotion the inferior things produce!

BARLEY *teaches that* capabilities may appear very little when applied to one object, and very great when applied to another. Barley makes poor bread, but it produces the best drink.

Illustr.—Burns, as a farmer and exciseman, made little progress; but as the poet of Scotch peasantry, he rose to the highest degree.

LETTUCE *teaches that* the gifts of *Providence* come at the time when they are of the most value. If lettuce were peculiar to the winter, it would be of little

use; but coming in the spring, it is a powerful anti-scorbutic.

Illustr.—Teeth appear when a child's stomach can bear solid food, and the power to walk when its bones are sufficiently strong to endure the exercise.

The CUCUMBER *teaches that* the difficulty of procuring a thing is often its chief value. Who would eat the cucumber, if it were as common as the nettle?

Illustr.—This is the rule that establishes the value of most of the objects which are rare. A cameleopard is in this country of little service; but its possession is rare, and on that account it is thought valuable.

The PEA *teaches that* the same thing frequently causes both pleasure and pain. There are few who do not eat peas, and few who do not suffer from the flatulency they promote.

Illustr.—There are no pleasures equal to those which result from Religion; but it also subjects its disciples to no ordinary pains in passing through its disciplinary process.

OATS *teach that* our form, complexion, and dispositions are considerably modified by our food; hence those persons who live much on oatmeal are more bony, brown, and self-denying than others.

Illustr.—Two of these facts are accounted for by the grreat quantity of phosphate of lime which oats contain.

The POTATOE *teaches that* the best earthly things can only be preserved such a certain time; as the potatoe can only be kept good one year without great difficulty.

Illustr.—Reputation, wealth, bodily vigour and life, all belong to the ephemeral classes, for it is *appointed* to man, and to all belonging him, "once to die."

WHEAT *teaches that* some of the most valuable things are destitute of much ornament. The wheat-flower is less beautiful than the hawthorn blossom.

Illustr.—Paley, Stewart, Chillingworth and Locke, are among our most useful writers, but they have little imagination.

The BEAN *teaches that* the diversities of taste will always regulate the value of things. Some persons consider the bean as one of the most delicious vegetables, others cannot endure it.

Illustr.—These diversities of taste are striking provisions for bringing into general use all the objects in the material world, as well as for eliciting all the characters of mankind.

SPINACH *teaches that* it is astonishing how much enjoyment some persons will derive from mean things. Many a cottager eats raw spinach with more pleasure than a duke does venison.

Illustr.—One of the first scholars of this age once happened to dine at my table, and I was astonished to see him gloat over a part of the food which my servant would perhaps have thrown away.

LAVENDER *teaches* how small a thing, at *certain times*, will accomplish great good. The smell of lavender will sometimes revive a whole body and mind, and a diffusion of the odour cheer a crowded audience.

Illustr.—The secret of the success of modern trade is to furnish the supply during the continuance of the demand. One of the qualities of every thing popular is, that it is opportune.

The CARROT *teaches that* disputation seldom settles the value of the thing to which it refers. It has long been contested by the learned, whether carrots are some of the best or the worst food, and it is still undecided.

Illustr.—It has long been a question whether man is free or necessitated in his actions; and whether a

monarchy or a republic is the best form of government: but neither of the disputes is yet terminated.

The ONION *teaches that* little things ought to remind us of greater. The ancient Egyptians considered the onion an emblem of the whole planetary system.

Illustr.—By one of the technical systems of memory, a number of facts is associated with a few letters or words. When we see the cross, we think of the moral system which it took thousands of years to effectuate.

The FENNEL *teaches that* some things appear to render a very small service to the community, which is yet very unwilling to dispense with them. The fennel garnishes our fish-dinners; and what laments would be made if it were to disappear!

Illustr.—The titles and distinctive epithets that mark names, appear to be little things; but they have often set all the world of mind in motion.

The KIDNEY-BEAN *teaches that* we begin to value our privileges more when we feel they are passing away from us. The kidney-bean is nearly the last of the plants which we eat green, and it reminds us of winter.

Illustr.—At forty, men think more of their health than at thirty; women commonly take more pains with their appearance then, than at twenty-four; and youths think more of their last half-year at school than all the rest of their time.

CELERY *teaches that* art is destructive to some of the excellencies of Nature; cook the celery, and you spoil it.

Illustr.—By keeping the wild beasts in dens, and birds in cages, we confound their peculiarities, and destroy much of their beauty.

The ARTICHOKE *teaches* how small a proportion the value of some characters bears to their bulk. The artichoke is a very large plant, but man only uses its apple.

Illustr.—Mr. Payne is nineteen stone, and seems only to be of any use to the world once in a year, when he is a steward at the races of ———

The RADISH *teaches that* we always prize the first rewards of our labour far beyond their real worth. The radish is one of the first garden plants that proves we "labour not in vain."

Illustr.—The first medal I received at school, and the first half-crown I obtained for labour, afforded more satisfaction than anything which I *can* ever subsequently acquire.

The DANDELION *teaches that* every object depends for its value on the wants of its possessor. If a man have some diseases, this plant cures him; if not, it is *to him* of little use.

Illustr.—Dr. Barry is ill of rheumatic fever. His discovery has procured him a station of distinction; but he groans for a remedy to abate his pain.

The HEMLOCK *teaches that* many evil things are much like good ones. The hemlock is like parsley, but is rank poison.

Illustr.—Arsenic is like flour; and a stranger to Mr. Merrysmith would judge, from his conversation and appearance, that he is a religious man; but alas! he is merely a drunken "professor of religion."

The COLTSFOOT *teaches that* we must not judge of virtue from its promises, but from results. The coltsfoot promises little to man from its appearance; but it is highly useful in medicine.

Illustr.—Simon Partridge was remarkable, till he was sixteen, for promising to be a virtuous man; but at twenty-four, he died, aged with vice. Henry Butler was the annoyance of his neighbourhood till he was twenty-six, for his vicious practices; now he is the popular clergyman of B———.

The NETTLE *teaches that* the most injurious and beneficial qualities occasionally meet in the same character. The nettle stings man; but it also emits vital air, to support his life.

Illustr.—Paine was an infidel, and, on that account, a pest to society; but he was a most benevolent and kind hearted man, until ruined by drinking.

The TURNIP *teaches that* the provisions of Nature are made with as benevolent a foresight of the wants of animals as of man. The turnip is really of little service to us; but what a blessing it is to the cattle!

Illustr.—Alas! how seldom we regard the indirect services which the Divine goodness renders to man, by its provisions for the wants of the brute races.

The GROUNDSEL *teaches that* God provides food according to the eaters. Many birds feed on the groundsel; hence its abundance.

Illustr.—This is a solid and a lasting consolation to the parents of large families, in whose behalf we often witness a very opportune provision resulting from a parent's labours.

The MALLOWS *teach that* the same thing may be nutritive to one character, and medicinal to another. The mallows are eaten by the ass, and restore man to health.

Illustr.—The worldly prosperity which made Mr. Thornton so great a benefactor to the public, would have probably ruined Bunyan.

The PARSNEP *teaches what* different estimates we form of similar things. The carrot is rejected as coarse food; while the parsnep, which is like it, is esteemed a delicacy.

Illustr.—The contempt of Lord Rodes would disturb the peace of any scholar; but the contempt of his groom, expressed by a similar countenance, does not affect him.

The SEA WEED *teaches that* there is much beauty which no one ever sees. These charming weeds prove that the ocean-bed is covered with beautiful vegetation, which no botanist ever classed, nor poet sung.

Illustr.—Great as is the beauty of all kinds which appears in the Divine works, probably we are not acquainted with more than one out of a thousand instances.

The BUCKBEAN *teaches that* we are not to judge of character from the station where it is found. The buckbean grows in marshy places; but it is most valuable in rheumatic and scorbutic complaints.

Illustr.—The Jews said, "Can any good thing come out of Nazareth?" And how unwilling we are to believe that goodness or greatness may be found in a cottage!

The FLAX *teaches that* a little thing may bless the community in different ways. From the flax we get our lace, linen, and paper.

Illustr.—A good schoolboy pleases his parents, acquires a character for himself and his tutor, sets a good example, and prepares for a station of usefulness.

The BUTTER DOCK *teaches that* we may be called to render others the meanest as well as the most important services; in some places, the leaves of this plant are merely valued to wrap up butter; but they also help to support the animal world.

Illustr.—In the campaign of 1811, a menial servant, who had done the lowest offices for Napoleon, saved him from assassination.

The TWITCH *teaches that* it is easier to destroy good than evil things. Half the mangling which this plant endures, and even thrives the better with, would kill all our flowers.

Illustr.—A man may ruin in one hour the charac-

ter which it had taken half a century to perfect; but it often costs him twenty years to overcome one evil habit.

The WORMWOOD *teaches that* there are some states, both of body and mind, which bitters only can benefit. Sugar would increase the evil which wormwood soon cures.

Illustr.—Nothing but sorrow can produce some of the states of mind which religion requires; hence its necessity, and its universal distribution among Christians.

The HENBANE *teaches that* our greater evils often destroy the less. Henbane, in a house, will banish mice, but it may also poison the inhabitants.

Illustr.—Mrs. Bonner lost her husband; the loss freed her from the vexation produced by his irritability, but this deliverance left her a widow.

The CHICKWEED *teaches that* however inferior we are, we may often befriend and protect others. The humble leaves of the chickweed fold over the tender buds of the plant, to protect them from the chills of the night.

Illustr.—A rustic preserved King Charles from detection, and for a time hid him in his house till the pursuers were gone.

The THISTLE *teaches that* if there be independence in *any* creatures, it is found, in the greatest degree, in the animal and vegetable world. This plant grows and diffuses itself without either man's philosophy or care.

Illustr.—The wolf can supply *all* his wants, and relieve all his diseases, without the help of others. The hawthorn can ripen its berries, and plant them in the ground, without man. But what is man with a fever, or a tooth-ache, without friends?

The MUSHROOM *teaches that* superior abilities cannot always do inferior things. The mountain will bear

the forest, and the rich valley the harvest; but it requires a *peculiarity* in the soil to produce mushrooms.

Illustr.—Demosthenes was nothing as a poet, and Galileo was excelled in his knowledge and performance of music, by many a blind fiddler.

The BINDWEED *teaches that* useless things are frequently more gay than the most valuable. The bindweed has a much more beautiful flower than the wheat.

Illustr.—What different attractions were possessed by Cleopatra and Mary of Magdala! Yet, which has been the greater blessing to the successive ages that have risen since their times?

The FERN *teaches that* plain things often best endure the storm. The frosts, which would destroy all our tulips and roses, often adds to the beauty and vigour of the fern.

Illustr.—In an emigrant ship, in 1834, there were two females, one a lady, going out with her husband to fill a judicial station, and a settler's wife. They were overtaken with a storm. The poor woman had been familiar all her life with adversity: but the lady had never before seen a "sea of troubles," and the shock broke her health, and she died two days after they landed from Swan River, while her poorer companion derived better health from the voyage.

CLASS X.—MINERALS.

The PLATINUM *teaches that* popular opinion is no pledge of accuracy; for iron, according to that opinion is the strongest metal; but a wire of platinum $\frac{1}{120}$ of an inch diameter, will bear 497lbs. *without breaking.*

Illustr.—Popular, is under less control than individual, opinion. It was once the popular opinion

that the sea was flat, the stars a fate-book, and that gold could be extracted from stones.

The STONE *teaches that* it is the property of mind to turn its obstacles into helps. The stones, when loose on a road, prevent our travelling either with speed or safety; but when broken, they make the best road, and thus add to our pleasure, security, and speed.

Illustr.—Zisca, the great reformer of Bohemia, and companion of Huss, was blind; but after he had lost his sight, his mind was the more roused, and he was much more dreaded by the Papal and German powers, whom, when blind, he frequently defeated in the field.

The FLINT *teaches that* the hardest natures, when properly managed, may yield much advantage to others. From the impervious flint we get much of our china and glass.

Illustr.—The world is greatly indebted to Bonner and Laud, for illustrating the tendency of irresponsible power, even among the religious.

CHALK *teaches that* very inferior may help to polish superior things. Chalk polishes gold, silver, and stones.

Illustr.—Dr. Johnson first learned to read and think from a poor old woman, who taught school in Lichfield; and Warburton depended much on the opinions of his mother.

The ROCK *teaches that* we admire steadfastness of character, even though it may not be productive of much service. The rock neither grows corn nor flowers; but it is a type of what God is, and of what man should be, and hence it is often referred to.

Illustr.—Besides, the rock is a natural distillery of our water, and it generates the metals, as well as feeds the volcanic fire.

LIME *teaches that* the separation of good from evil, is more the effect of skill than of power. The *power*

of all the world could never extract lime from the limestone; but the *wisdom* of a boy can do it.

Illustr.—Much of the confusion in society, and many individual misfortunes, have arisen from inattention to this moral. Nations, when they quarrel, resort to *power* instead of wisdom, to make peace. Hence its temporary continuance and insecure basis among nations.

SAND *teaches that* there is scarcely a thing in Nature, however worthless in itself, when joined to others, which will not acquire value, and render service to man. Sand, mixed with lime, produces mortar; with flint glass and porcelain.

Illustr.—The veriest vagabonds of society have, when under the command of good officers, and the controul of superior discipline, become some of the best soldiers.

SOIL *teaches that* the characters which are the most beneficial to society, are almost sure to be overlooked. The flower, the oak, the stone, have all had their special philosophers; but how little attention has been paid to soils!

Illustr.—What histories we have had of painters, poets, and warriors; but how few notices have been penned about the smith, grazier, brickmaker, and ploughman!

MIRE *teaches that* the best things in undue quantities make the worst. Mire is generally the effect of too much rain!

Illustr.—Too much heat produces dearth and pestilence. An abundance of wealth mostly induces indolent habits, and extreme economy becomes avarice.

The SEA SAND *teaches that* Providence can make a little fence keep off great enemies. The mere sand-banks keep the great Pacific and Atlantic seas within their bounds.

Illustr.—The fragile nerves connected with the

brain, preserve us from insanity; and the fear of suffering preserves mankind from the commission of thousands of criminal actions.

CLAY *teaches that* the pliability of some things is one of their greatest virtues. The clay, by yielding to the pressure of the brick-maker, and afterwards hardening like a stone, becomes fit for house building.

Illustr.—In proportion as servants possess this property, when united with better, they are valued; and it is its possession which forms the secret of success among all the servile classes of society.

WATER *teaches that* our blessings must not be too great in kind, or too long continued, or they become evils; such is the littleness of man. What if it were to rain a third of the year!

Illustr.—It is one of the highest proofs of the Divine goodness, that the advantages of the present life are limited and temporary. If the earth had not been made less productive at the fall, the world would have been inconceivably more unhappy and immoral than it is.

ADAMANT *teaches that* no being can monopolize all the virtues. Adamant is harder than all the stones but it will not burn like the coal, nor has it the savour of the salt.

Illustr.—Persons of great bodily vigour and longevity, are mostly inferior in mental powers; and the musical, are *generally* not of the highest intellectual classes.

GOLD *teaches that* artificial things in the present state of man, will always be more valued than those of real worth. Gold is *really* neither so valuable as lead nor as tin.

Illustr.—Most ladies would prefer a box of Persian oils and perfumes, to a book of original facts; and most men would be more gratified to think they

had descended from William the Conqueror than from St. John!

The DIAMOND *teaches that* the most valuable things may be altered by some of the basest. Emery and charcoal will shape the diamond.

Illustr.—The public is indebted for Cowper's "Task," and Byron's "Childe Harold," to the suggestions of very inferior persons to the poets themselves. Many of the greatest works of celebrated painters have been suggested or improved, by the loungers about the easel.

SILVER *teaches* what great power opinion can give to inanimate things! For silver, what that lies within the reach of the human mind, has not been attempted?

Illustr.—In papal countries, what mastery over the mind opinion has given to the crucifix, the beads, and the thurible! And every where, how amazing is the influence of the wife's ring, or the cane at school!

JET *teaches that* we admire a little of the thing of which we should dread much. The jet is valued for its blackness; but we should regret if blackness, even though it equalled the "raven's down," were the predominant colour of Nature.

Illustr.—Mrs. Halworth greatly admired her little daughter's lisp, which was a defect in her speech, and hoped all her children would lisp like Emily; the next stammered dreadfully, and the third was dumb.

ALABASTER *teaches that* Nature is full of substitutes and compensations to remedy our losses. Were we to lose our glass windows, alabaster would take the place.

Illustr.—Formerly, many church windows were made of alabaster; and even now, one of the Florentine churches contains a window of alabaster panes.

LEAD *teaches that* some characters are chiefly esteemed for their softness, and the ease with which

they assume any form. The value of lead lies much in its ductility.

Illustr.—Lord Palmer was always greatly pleased with his lady, because she never contradicted nor opposed him; but being quite without spirit or mental vigour, she became anything to her lord, who was as fickle as he was irritable.

MARBLE *teachès that* the advantage we derive from trials is in proportion to our ability to endure them. The reason the marble takes such a polish is, that it bears chiselling and scouring so well.

Illustr.—Those persons who have not had much trial, I have always found very defective in character; they have not only wanted sympathy, but depth, and I have generally observed, were not destined to act a very distinguished part in life.

The GRANITE *teaches that* the things and persons that refuse us one advantage, may yield us another. The granite does not grow corn, but it yields the garnet and some of the metals.

Illustr.—I know a gentleman, whose uncle brought him up with the expectation that he would inherit his fortune; but the uncle changed his purpose, and the young man, who was very poor, lost his hopes; but he was so effectually taught the lesson of self-dependence, which roused his genius, that he is now at the head of his profession.

TIN *teaches that* we must expect even the most useful things to fluctuate in value. In the early history of Britain, tin was more valued than gold.

Illustr.—Precious stones and diamonds have kept at the highest prices for the last two thousand years; but some sheep have risen from a groat to £5 each; labour, from 1d. a-day, to 5s.; and the value of man, from "fifty mancuses" to the worth of his mind.

The SPAR *teaches that* the simplest things in nature

often illustrate the highest parts of science. The spar breaks into nearly all the forms of mathematics.

Illustr.—The leaden images which used to be made by boys would explain nearly all the arts of fusion and modelling.

The CRYSTAL *teaches that* we must be prepared to sacrifice beauty to utility, for they will not always combine. The crystal is transparent and exquisite in some of its forms; but compare its use with the limestone or clay!

Illustr.—Our neighbour, Colonel Venn, drives a remarkably fine horse, which has several times run away with him, and twice overturned his carriage; but his master is captivated with his beauty.

COAL *teaches that* the separation of all inconveniences from our advantages in this life is impossible: even our coal is attended with smoke, dirt, and ashes.

Illustr.—If we give up ourselves to the pleasures of the study, we are unfit, and indisposed, for general society; if all the time be spent in languages, it is very likely the motto of such a mind will be "*vox et præterea nihil!*"

COPPER *teaches that* all things keep up their equality by excelling each other in different properties. Copper is less hard than iron; but it bends and wears better, and does not rust.

Illustr.—This is the real law which secures the equality of the sexes, and of the different classes in society; on no other principle is it true, that there is an equality of character and rights in mankind.

GRAVEL *teaches that* a right employment of even the meanest things, often contributes in most important respects, to our profit and pleasure. Our finest walks are made with gravel which would not grow a nettle; and since the introduction of such walks, many a life has been spared which would otherwise have been lost.

Illustr.—The mushroom, the child of vapour and

dung, produces catsup, which has stimulated the languid appetite of millions of the invalid class.

IRONSTONE *teaches that* a mere stone shews the difference between savage and civilized man. The last, by his *skill*, extracts the iron for his tools: the first, with all his power and bravery, could not get from it a nail!

Illustr.—The gold and silver mines which have for the last four hundred years supplied all Europe with money, were possessed by savages for ten centuries previously; and yet they were almost without a hut, and had neither wealth nor trade. What a wondrous power sleeps in the little brain of civilized man!

IRON *teaches that* it is impossible to keep up the value of any thing that is common, whatever its real excellence. One pound of iron is worth ten of gold, in reality; but its commonness sinks its value.

Illustr.—If the quantity be lessened, of course it increases the value of the rest; but it so happens that common things are those which have reference to the most substantial and ever recurring wants of mankind. Our trades would not stand if we could neither get sand, soap, nor salt.

ZINC *teaches that* the union of two good characters or things improves both. Zinc, united with copper, makes brass; with tin, pewter.

Illustr.—Jesus Christ sent out his disciples "two and two," that their mutual defects and virtues might not be injurious. Luther nerved the spirit of Melancthon, and he tempered the vehemence of Luther.

SALT *teaches that* the origin of some of our most valuable possessions may be very humble. Salt is dug from the earth.

Illustr.—The Duke —— derives his titles and estates from a harlot of King ——; we derive the

best system of law from Moses, a leader of roving slaves; and the profoundest discourses on morals, from Paul, an itinerant tent-maker.

FULLER'S EARTH *teaches that* when doing good is the *natural result* of our constitution, there is no great virtue in it. Fuller's earth removes grease spots; but it is because it has a natural affinity with oily substances.

Illustr.—But there would be the more vice in not doing it; for when a man's physical form is in favour of virtue, his responsibility must be higher.

BRIMSTONE *teaches that* many things depend for their qualities on those who use them. Brimstone, in skilful hands, is a good medicine; in malevolent hands, it becomes gunpowder!

Illustr.—Unlimited power, in the hands of Jesus, was not only harmless to the world, but most beneficial; in the hands of Antiochus it was more to be dreaded than a famine.

NITRE (SALTPETRE) *teaches that* most persons do not manifest the quality by which they are distinguished until a proper occasion. The great solvent power of nitre is only seen when in connexion with certain substances.

Illustr.—George Wyatt was never known to have an original talent for architecture, till his father projected a bridge on a part of his estate, which was impracticable in the opinion of all but George Wyatt.

OCHRE *teaches that* mankind will always value what improves *appearances*. Ochre makes a paint, and on that account has ever been valued in the history of man.

Illustr.—Paint, feathers, gems, jewellery, dress, fashions and amusements, have invariably been more admired and esteemed, than good sense, or temper, integrity, or friendship.

PITCH (PETROLEUM INDURATUM) *teaches that* things of one kind often want those of a different nature to make them of any real value. The stones with which the ancients built were of little service till cemented by this "pitch."

Illustr.—Lights in a picture, are useless without shades; and the honours and society of the upper classes are of small service to us, without we can secure the services and protection of the lower orders.

SANDSTONE *teaches that* the greatness which is composed of incongruous materials, can never last. The sandstone is composed of particles that have little affinity, and therefore, whatever its bulk, it crumbles to pieces.

Illustr.—The Roman empire was an union of kingdoms with different interests and laws, with opposite designs, and different national powers; and it therefore fell to pieces for want of congruity.

ANTIMONY *teaches that* some characters will resist the harder trials, and be overcome by those which are more easy. Antimony will scarcely fuse in fire, but it easily dissolves in water.

Illustr.—Moses stood the trials of a court, but was overcome by the murmurs of his slave-army. Peter withstood the whole sanhedrim, and was abashed by a maid servant.

SLATE *teaches that* some parts of Nature are as valuable to children as to men. Perhaps it would confound a philosopher to say whether the slate most benefitted the child learning to write, or the man to cover his house.

Illustr.—Who can calculate the effects of flowers, singing birds, and tints, in the formation of juvenile character?

PORPHYRY *teaches that* inferior things often exercise a temporary power over those which are superior. Porphyry cannot attain its polish without *dust* and *water*.

Illustr.—The whole harvest depends for a time on the straw continuing unbroken and erect. Cæsar was dependent for his life, and Rome for her fortunes, on the boatman who ferried him over a river.

LOADSTONE *teaches that* the value of some things lies not so much in what they do themselves, as in what they enable others to do. The loadstone gives to a piece of iron the property of turning to the north pole, by which sailors venture through all the seas.

Illustr.—In this lies the value of the works of all the higher classes of writers and artists; their works are more valued as standards and motives, than as productions adapted to the ordinary necessities of life.

FOSSILS *teach that* trifles are frequently proofs of great things. The situation and kind of fossils explain much about the early history of the earth.

Illustr.—We find out many of the spurious books of antiquity by very slight allusions, which could not have been made at the time the books pretend to have been written, as the things did not exist till afterwards.

SHELLS *teach that* the remains of *many* of the animals are much more valuable than those of man. Their bodies serve for food, their skins for dress, and their houses (shells,) for ornament.

Illustr.—Not only is this true of the remains, but when alive, many of the animals perform much more real service to mankind than many men: as the horse that works in a coal-gin, is of more use than the pampered and scented *belle*, or than the suspicious despot defended by a hundred towers, and feared by six million of slaves.

AMBER *teaches that* the discipline that overcomes some characters ruins them. The fire that will melt amber, destroys it.

Illustr.—Mrs. Weymour sent her son, who was very unmanageable, to a rigorous schoolmaster, whose

severity subdued the obstinacy of his pupil, but it also broke his spirit, and he became imbecile.

MERCURY *teaches that* the life and happiness of man are frequently dependent on very little things. There are many of the diseases which only yield to a medicine made from mercury.

Illustr.—Every, day we eat, *almost* any of the atoms that pass the *epiglottis*, would choke us if it lodged in the windpipe. My friend, Mr. Atkins, feels a pain which is confined to the $\frac{1}{16}$ of an inch; but it is so dreadful, that when it comes on, he is nearly distracted, and would give all he has for ease.

QUICKSAND *teaches that* beautiful places are sometimes very dangerous. The quicksand is often like small pearls of exquisite form and colour; but it is fatal to the traveller, or to the beast which treads on it.

Illustr.—As the tavern and theatre. The quagmire is often swarded over by the most beautifully green vegetation.

CLASS XI.—METEORS.

WINTER *teaches that* great benefits always result to the virtuous from adversities. As the earth bears the better for the snows, frosts, and winds of winter.

Illustr. — The persecutions of Christians by the Romans and Jews, spread their doctrines, confirmed their facts, illustrated their spirit, and made them united, which was what the Christians desired.

GAS *teaches that* the commonest things in nature probably contain qualities that would greatly enrich man, if he were acquainted with them. Our forefathers would have laughed at him who proposed to make the coal-gas serve for candle and oil.

Illustr.—Some of our cottagers use the leaves of several English plants as substitutes for tea, and they are even more conducive to health; but they are common, and the fashionable and scientific have not yet declared in their favour.

WIND *teaches that* a thing which is invisible, may have as real an existence as what is seen. Wind is invisible, yet who doubts its reality?

Illustr.—This remark applies to those subjects of Revelation whose invisibility is alleged, as an objection to their reality.

RAIN *teaches that* benevolence is as much shewn by the manner in which a gift is bestowed, as by the gift itself. What if the rain were to fall in masses, or to be *always* drizzling from the clouds!

Illustr.—Mr. Dane was not disinclined to relieve the poor; but he always did it publicly, and expected great homage for it, and would mention it afterwards: such benevolence is the slave of selfishness.

SLEET *teaches that* God has no need to employ miraculous forces in the punishment of man; as "the sweet and gentle rain," at his behest, becomes a destructive sleet-shower, which, if continued as long and as frequently as rain, would cut off all the means of animal life.

Illustr.—Most persons are apprehensive of death from shipwrecks or tempests; but they forget that if the Almighty wished their destruction, he could effect it through the ordinary operation of any of the processes, which are going on either in the mind or body.

SNOW *teaches that* we often mistake our benefactors; snow is thought one of the hardships of winter, but it is really one of the most serviceable agents to vegetation.

Illustr.—Soldiers, who shake the world with alarms, are mostly more admired, and better supported, than

those who teach and practice the arts of peace. England let its Spencer die for want of bread; and shortly after, extolled its Marlborough to the rank of heroes.

FROST *teaches that* many of the commonest occurrences are fine illustrations of some of the most curious and scientific operations in the universe. Frost expands and makes heavier the atoms of water, which it also crystallises and unites, at an angle of 60°.

Illustr.—The action of the mouth in eating, explains all the principles of the hinge; and the circulation of air through a house, the system of atmospheric motion.

MIST *teaches that* there are some things in heaven and earth of the same nature; the mist that steals over the ground is of the same substance as the mountain-masses of cloud that fill the deep vault of heaven.

Illustr.—The principles of the Divine government, the relations of the religious to Jehovah, and the connexion between purity and bliss, are the same in both worlds.

THUNDER *teaches that* the mere warnings of the Divine power, however impressive, will, on most minds, produce little impression. Thousands shudder at the thunder-clap, and in a few minutes afterwards laugh at what they consider their own weakness.

Illustr.—Many a drunkard feels the fierce warnings, in *delirium tremens*, of the issues of his drunkenness, which he is admonished will exclude him from happiness for ever, and yet he continues to drink.

FLAME *teaches that* the brighest things often produce the worst. The gorgeous flame is the parent of smoke.

Illustr.—The rebel Absalom was the son of David; and man is the son of God!

LIGHTNING *teaches that* every calamity or blessing is only such to a small part of mankind; the alarm, or

the advantage, of the lightning is generally confined to a small tract of country.

Illustr.—On the day that Herculaneum was overwhelmed with lava, the people of the neighbourhood were as unaltered as they were the day before; and when Europe rang with the shouts of peace, Africa was unmoved.

LIGHT *teaches that* an inanimate thing sometimes furnishes a better description of some parts of the Divine character than the greatest efforts of mind. What a picture is light of the Divine omniscience!

Illustr.—The wind illustrates his unseen but universal energy; the heat, his far-diffused goodness, and the changing seasons, and different forms of life, the diversities of his bounty.

DARKNESS *teaches that* the appearances of the material world often remarkably correspond to the states of man. How emblematic, during its continuance, is darkness of the state of the mental world!

Illustr.—The seasons, rain, drought, all correspond to certain states of the human character. What a picture is nature in Lapland and the tropics, of their inhabitants!

The WHIRLWIND *teaches that* we should always expect some suffering, either before, or after, receiving any considerable benefit. The whirlwind is of great consequence to the purity of the air, *the infection of which often precedes it;* and sometimes we *subsequently* suffer from the devastations of the shock.

Illustr.—When Moses descended from the mountain, he was wrought into passion; when Paul returned from "the third heaven," he felt "a thorn in the flesh;" and when the disciples descended from the mount of transfiguration, they quarrelled about supremacy.

The TEMPEST *teaches that* general blessings are

mostly detrimental to the advantage of *some* individuals. The tempest, which blesses the earth, may strike *your* house.

Illustr.—Our landlord, Mr. Weemy, has been obliged to break up his little paternal estate, to make way for a new road, which is to him a considerable grief; but it will be a public benefit.

HEAT *teaches that* we may often get more comprehensive ideas of the goodness of God, from common than from magnificent things. Life, in one degree or other, is universally diffused. How like the goodness of "*God over all!*"

Illustr.—The commonness of wheat, and the manner in which, till it is ripe, it is closed up in the husks, is more illustrative of the Divine goodness than the rainbow, which strides the earth.

STORMS *teach that* we must not expect the course of our pleasures to be long without interruption. The storms are the children of the summer, which is prolific of them, in proportion to its own beauty and heat.

Illustr.—As the long-continued heat of those summers which are without the thunder-storm makes them less healthy; so those lives of pleasure, which are uninterrupted by sorrow, neither produce mature characters, nor disciplined minds.

ICE *teaches that* a thing may exist in the most contrary states, and yet preserve its sameness. Water may be both solid and liquid, and yet preserve its identity entire.

Illustr.—Selfishness may be both miserly and prodigal; vanity may either be garrulous or silent; and ambition has as often worn the cloak of humility as of violence.

HAIL *teaches* how perfectly insignificant man feels when opposed by the least of the Divine judgments.

Hail, compared with lightning, is nothing; but how mighty when opposed to man!

Illustr.—How trivial a thing the power of conscience appears in comparison of the plague; but Felix, Herod, Queen Elizabeth, and Voltaire, all turned pale before it, when they came to die.

The ATMOSPHERE *teaches that* it would not be so difficult to conceive of the just and benevolent Creator, if we paid more attention to his works. What a type of his omnipresence is the all-pervading atmosphere!

Illustr.—One of the Greeks, disgusted with the idolatries of his country, had adopted the opinions of the ancient Atheists; but, on examining his own head, hand, and foot, he was reclaimed.

The MARSH LIGHTS *teach that* the most corrupt things may possess a temporary brilliance. Marsh lights are supposed to be produced by the putrid gases which are emitted from ill-drained lands.

Illustr.—What temporary brilliance, for a time, marked the course of Oliver Cromwell, who, not founding his government on the affections of the people, but on the force of the sword, made it quickly melt away.

COLD *teaches that* it is no disproof of the goodness of a plan, that it is connected with some evils. Cold affects the flowers and the afflicted; but it is a general blessing to every department of the material system.

Illustr.—The necessity under which men live to labour, has been destructive to thousands; yet labour is indispensable to the morals, health, peace, power, and wealth of society.

The CLOUDS *teach that* we move with perfect safety amidst dangers when Providence restrains them. The clouds are immeasurable masses of vapour, which, if not preserved in their airy stations, would deluge the world.

Illustr.—Paul and John moved about, for above twenty years, among assassins, soldiers, zealots, gaols, proscriptions, and threats of death, in the greatest safety, and lived to advanced age.

The TIDES *teach that* changes are as necessary to the well-being of the world, as steadfastness. If the tides did not exist, the earth would be uninhabitable.

Illustr.—Changes, however, should occur at a right time, and be corrected by right influences, to be beneficial.

MOONSHINE *teaches that* we ought not to neglect our *little* advantages, because they are not greater. Moonshine compares not with the sun's light, but compare it with darkness!

Illustr.—Authors, not of the first class; productions, not perfect; help, that is not so extensive as desired; stations, that are not free from difficulties; and characters, with a few imperfections, are frequently and unjustly undervalued by the sanguine and superficial, because they are imperfect.

The TWILIGHT *teaches that* the greatest and the least things often co-operate in the service of man. The twilight, (twain-light, i. e., the light of the sun and that of the moon,) produces one of the most beautiful and useful parts of the day.

Illustr.—Angels are always ministering about the human family; and the least bird devours the insects that would destroy, if not checked, all the fruit.

The MOON *teaches* how remote are the causes, sometimes, which produce proximate results. The moon is 240,000 miles from earth, and yet is supposed to be the main director of its tides.

Illustr.—A purpose formed in the Divine mind myriads of ages since, has necessitated and prearranged every station for the infant just born. The effects of the Roman invasion are, to this day, felt in Britain.

The SUN *teaches that* one may appear to be at the head, and yet have no real superiority. The sun *appears* the monarch of the planetary system, and has yet less intellectual superiority than a bee.

Illustr.—The king is our nominal head; but the opinions of the country are often controlled, contrary to him, by some obscure writer, who is, perhaps, ashamed to put his own name to his writings, because he lives in a garret, or is perfectly unknown.

The STARS *teach that* distance greatly alters the appearance of a thing, but not its reality. The distance of the stars makes them appear like golden marbles, but it does not really diminish their size.

Illustr.—How little a crime appears to us, when it has been committed seven years since! Nay, the length of time, since its commission, is generally mentioned as if it were an apology.

The COMET *teaches that* what appears irregularity to one being may be the highest order and harmony to others. The comet's wander is infinite precision, according to its own law.

Illustr.—We are accustomed to consider the irregularities of weather to be purely contingent on accidents; but every one of its changes are as much the effects of physical law, as the descent of bodies, or the ascent of fire.

The SPRING *teaches that* we always value good things more when they immediately follow their opposites. The spring appears the more beautiful for following winter.

Illustr.—The most luscious meal I ever remember to have eaten in all my life, was one from dry bread, in a cold March day, about 1812, after severe hunger.

The SUMMER *teaches that* it is no proof, either of our sense or religion, to despise beauty, merely because it is such. The summer has neither the autumn's

fruit, nor the winter's bracing wind; but its fine forms and flowers, as well as the melody of its birds, vastly refine the human character.

Illustr.—I would always advise the young to beware of him who has no sense of the beautiful: he is mostly a churl, and will neither be accurate as a thinker, nor generous in heart.

The AUTUMN *teaches that* life only matures its fruits towards its close. By the time the fruits of autumn are all in, the year is nearly finished.

Illustr.—When, about fifty years of age, a man has established his character, and begins to exert the greatest influence over the public, which, on an average, only continues about ten years, and then he is forgotten!

The WINTER *teaches that* our nature will be productive according to our adversities. The earth bears the better for the searching wind and biting frosts of winter.

Illustr.—Mrs. Kelly, who was a gay woman, lost two of her children; this ended in her becoming religious, which was the cause of a different fortune to the other parts of her family, both in this world and the next.

The MIRAGE *teaches that* our most beautiful prospects often disappear at the time we think them of the greatest importance, and the most likely to be realized. The mirage melts before the sailor's eyes at the time when he thinks he is entering a port, with, perhaps, a scarcity of provisions.

Illustr.—Miss Lenswick was to be married to Earl Burley, Oct. 14th; on the 10th, she took cold in her carriage, and, at the hour that was fixed for the wedding, she was a corpse, garlanded with nosegays for the grave!

COLOURS *teach that* the commonest things in Nature require all the arrangements of its vast economy to

produce them. A daisy, or a lark's breast, could not be crimsoned as they are, if the laws of optics and astronomy were different.

Illustr.—If the slight alteration of the quality in the air, which makes it the vehicle of sound, were effected, this would become a silent world; ears would be useless, and music would be annihilated.

The SHADE *teaches that* most things are in some respects good, and in others evil. The shade kills the flowers, but refreshes the animals.

Illustr.—Animal food is favorable to the vigour of the body, but it is detrimental to the mind; for those who eat the most of it, are generally vigorous in constitution, but sensual, selfish, and coarse.

The ECHO *teaches that* it is no matter who is the speaker, nor what is said, our words will ultimately sink into silence. However repeated or loud the echo, the voice dies at last.

Illustr.—How many are the speeches and sermons, once applauded by millions, that are now quite forgotten! Where are *most* of the dialogues and orations of antiquity, the bursts of wit, and the flashes of oratory?

The RAINBOW *teaches that* there may be a very instructive connexion between many things which have no natural analogy. Between the covenant which God made with man, and the rainbow, there is no *real analogy;* but there is an immortal and a consolatory connexion.

Illustr.—When we remember Raleigh, we think that the best of men are liable to the greatest evils; of Absalom, that rebellion never prospers; of Judas, that avarice always punishes itself; and, of Job, that patience is always victorious when continued.

The NORTHERN LIGHTS *teach that* all states have a balance of good and evil. The inhabitants of the north have less solar light than we; but the stars, the

winter's radiance, and the moon afford a stronger effulgence.

Illustr.—A king has splendour, and often wants quiet; the popular are applauded, and often want satisfaction; the master controls his servant, but often envies his freedom from responsibility and care.

The COLOUR GREEN *teaches that* it is of the greatest importance to cultivate habitual cheerfulness: for this object the vegetable world is green, which is the middle colour; had it been yellow, it would have dazzled and obscured things; had it been blue, it would have depressed the spirits.

Illustr.—Cheerfulness prepares for every station, abates every difficulty, assists the faculties, neutralizes many troubles, and fills the life with an incomparably greater degree of enjoyment.

CLASS XII.—MISCELLANIES.

HONEY *teaches that* most of our pleasures are but compounds of very little things. Of what fragrant atoms does the bee make his honey!

Illustr.—A little praise, though the person offering it is often incompetent to form an opinion, will delight the vain for a whole day; and a very trifling distinction often adds to the gratification of the ambitious for years.

SEED *teaches that* we are not to *estimate* character from acts only, but from capability. The seed has done nothing; but it would, if necessary, stock a continent with trees of its kind.

Illustr.—It is on this account, that Chatterton, Kirk White, and Pollock, are estimated among the poets. Certainly not, for what they actually did, but on account of their evident capabilities to have done more, if they had not died young.

The BIRD'S NEST *teaches that* there are many little things which the most feeble of the animals can do better than the most superior minds! What *class* of the scientific could produce a nest like a wren?

Illustr.—A spider's web, a honey-comb, the boat of the water gnat, the song of the redbreast, the chirp of the cricket, and the inverted walking of the fly, are all above the power of the profoundest men.

CAMPHOR *teaches that* we must submit to one disagreeable thing to avoid others. We resort to the use of camphor to abate or avoid some of the diseases.

Illustr.—Mr. Lessy was articled to a master who was mean, avaricious, irritable, and addicted to domineer; and by enduring all these disagreeable qualities patiently, he acquired his master's confidence, and at length succeeded to his practice.

The VOLCANO *teaches that* it is evident with what powers of torture God could fill all the earth, if he wished to punish man; for He has invested the small space which a volcano occupies, with capability of holding a whole kingdom in alarm.

Illustr.—All the faculties of man may become instruments of torture. To what extent, may be conjectured from the pain which one diseased nerve of a tooth can produce?

The CORAL *teaches that* we are unjust if our expectations be not regulated by the speed of the workman. Corals are so slow in formation, that they do not increase above six inches in a century; but consider the little workman!

Illustr.—It is a law in mechanics, that in the degree in which we increase the speed we diminish the power. It is so in the mental world; the most powerful preacher in this age was very slow in composition; but the most of those who are very quick, are superficial.

The LUMINOUS SEA *teaches that* little talents will sometimes illuminate vast subjects: as a little insect is said to give the sea the appearance of fire!

Illustr.—Leland and Camden have thrown more light on English History, than nearly all the other historians united; and yet they were both men of very moderate talents; but they were patient in labour, and very industrious.

The SPONGE *teaches, that* if the talent to acquire, be in proportion to the disposition to give, it cannot then be objectionable. The sponge is as ready to part with, as to suck up the water, and is, therefore, of great service.

Illustr.—Jonathan Goodman, in business, appears avaricious; but he distributes nearly all his gain, after supplying very moderately the wants of his family, in the service of the poor.

DUNG *teaches that* Nature has no superfluities; she even uses the excrements of the animal world, as the means of reproducing its food.

Illustr.—The dreams of youth, and the dotings of age, are both beneficial to the individuals and to society; and the bones of the dead admonish and somewhat improve the living.

The EGG *teaches that* our station will expand with our abilities. When the chicken is perfect, the shell breaks, and it steps forth into the boundless universe.

Illustr.—Youth are frequently dissatisfied as long as they occupy subordinate stations; but they forget that the talents to occupy higher, only come with age; for besides talent, we also want experience and character.

The ROOT *teaches that* the most vital part of man is the nearest death, which first affects the heart, brain, and lungs: as the root of the plant is always in the grave.

Illustr.—

"Thy root is ever in its grave,
And thou must die."

SOUND *teaches that* there is much more philosophy *practiced* by the most ignorant child, than can be explained by the profoundest man. Why is it that the sounds of a child's voice travel above eleven hundred feet in a second, and that in *circles*, and not in straight lines, as light?

Illustr.—How does an infant, before it can speak, understand the difference between a smile and a frown? Or how does it learn to measure distances, or to interpret sounds, or to distinguish between its parents and its nurse?

COTTON *teaches that* we can only find out Nature's capabilities of blessing mankind, by applying our skill to the evolution of its excellencies. If every object in Nature had received the quantity of attention which has been given to the cotton plant, what would have been the present condition of man?

Illustr.—Of what astonishing service to man have the medical men made of 264 kinds of the plants, 20 of the minerals, and 17 of the animals, in the science of medicine, by closely investigating their properties!

The EARTHQUAKE *teaches* it is better that some evils should happen than be deferred. If the volcanic energy were to be confined, instead of periodically escaping, it would tear the earth to atoms.

Illustr.—How much preferable that the child should feel the effects of discipline, than be allowed to have its own way, and be made sensible of its vices only, when they are past remedy!

LEAVES *teach that* we might ascertain the value of some of our humbler possessions by supposing ourselves without them. If you strip off the leaves from a plant constantly, it will neither bear fruit nor grow; and this shews the importance of leaves.

Illustr.—Mrs. Rowley was always murmuring about her mean cottage and poor fare. Some time afterwards, she became so poor, as to go to the parish workhouse; and then her cottage appeared more desirable than a palace.

GINGER *teaches that* remedies will be mostly depreciated if too simple and cheap. Ginger is an excellent remedy for some of the diseases; but alas! there is no mystery; and a pennyworth would cure a dozen evils!

Illustr.—Naaman, the Syrian, who was cured of leprosy by washing in the Jordan, was offended with the simplicity and cheapness of the remedy.

PEPPER *teaches that* some things have no value whatever in themselves, but when they depend, or bestow it, on others. Pepper, especially the cayenne, is useless of itself, but in some food and medicine, it is of great importance.

Illustr.—High station and wealth, in themselves, are incumbrances; but as instruments of giving force to talents and example, they are of great moment. A library is itself merely a record of opinions and acts; but as the means of educating mind, it is worth more than all the mines of Mexico.

SUGAR *teaches that* the sweetest dainties are in all respects inferior to the plainest food: as a man would live better on potatoes or milk, than on sugar and sweetmeats.

Illustr.—The infant son of a Lincolnshire gentleman was pampered with all the sweetmeats he desired, and after being covered with eruptions, died. The son of one of his labourers, born on the same day from a sickly mother, was fed only with milk, and very meanly nursed; but he became a prodigy for bodily strength, and lived till he was 78.

The WATER SPOUT *teaches that* we know but little of the connexions between earth and heaven. Where

is the theory that fully accounts for the wonders of the water-spout, which appears to connect the sea and the clouds?

Illustr.—How the "ministering spirits" operate, or the causative power of the Almighty preserves the material world, with a thousand similar questions, are all above our thoughts.

The SEA *teaches* what should be the economy of a perfect world. Its water evaporates, becomes rain, waters the earth, and returns in streams again to the ocean; all *his* blessings, by a similar circle of services, should again return to God.

Illustr.—All things but man, are constantly circulating again towards their sources. Animals, flowers, and plants, become soils, out of which they arose. Mind alone wanders! and but for "the shepherd of souls," where would it stray?

FRANKINCENSE *teaches that* what are *now* merely agreeable, should not on that account be contemned, for they may *have* been of great importance. Frankincense, now, is little regarded, but was formerly an article appointed for Jewish worship, and was offered as an emblem of worship to Jesus by "the wise men."

Illustr.—Persons of an ascetic or *mistaken* philosophy, fall into this error, and frequently neglect what has been of great service.

PITCH *teaches that* many things are more serviceable to others than to themselves. Pitch is of little use either to itself or to the trees which yield it; but it saves all the navies in the world; and the ark lived in the deluge, because it was daubed within and without with pitch.

Illustr.—Dr. Major was very successful in curing diseases of the brain; but one of his own children was attacked by fever in the brain, and died, though attended night and day by its father, who also died of the same disease in a few weeks afterwards.

The DITCH *teaches that* those are the most scientific devices which accomplish the most objects by the simplest means. The ditch *drains, fences, divides,* and *waters* the fields.

Illustr.—A plough opens the earth, breaks its clods, levels its surface, prepares it for the grain, and saves much time; and yet is thought less scientific than a musical snuff box.

CORK *teaches that* worthless things may greatly contribute to the *preservation* of what are superior. Cork is used to preserve the wine, the soles of the feet, and the inexperienced swimmer.

Illustr.—Ginger, pepper, salt, and sugar, are all used to preserve some parts of our food that are more valuable than themselves. A quack doctor, who had, to all appearance, killed many persons, once saved the life of a popular clergyman.

ROSIN *teaches that* the things which appear likely to frustrate our purpose, often accomplish it; for who would imagine that rosin, rubbed on the fiddle-stick, could produce melody?

Illustr.—Mr. Manners was anxious to become a scholar; but the poverty of his friends obliged them to apprentice him to a common trade. His repulsion to it was so great, that his taste for learning was greatly confirmed; he took all occasions for indulging it, and after a few years of uncongenial labour, he rose to his proper reputation, which he owes in a great degree to the disgust which he conceived for his trade.

MANURE *teaches that* there is often a vital connexion between the basest things and the best. Without manure, we should soon lose a part of our vegetation.

Illustr.—The corruption of the body is vitally connected with the glorification of the righteous. The filthiest swine might instruct an archangel in some truths.

TAR *teaches that* we must be content occasionally to see some of the noblest things sacrificed to the inferior. They burn up the magnificent pine trees to produce tar!

Illustr.—Walpole once said of the claims of those who dissented from the Church Establishment, "they have all the justice and reason on their side, *but I'll risk nothing* to serve them." Here the *acknowledged justice* of more than a million souls, was sacrificed to a political hazard! Such was Walpole, who has been praised as a paragon of diplomacy and statesmanship!

The VALLEY *teaches that* humble stations are the most favourable for cultivation and fertility. The valley affords us little prospect; but we derive from it shelter and food for man and beast.

Illustr.—High mental culture is much dependent on freedom, and frequent intercourse among minds; and as high station does not allow the convenient access of the middle, nor tolerate the condescension of the higher classes, their mental culture is commonly very much abridged.

The HILLS *teach that* from the higher parts of society, the lower may *justly* expect many important blessings. The hills supply the inhabitants of the valley with water, forests, shade, the healthful breezes, and metals.

Illustr.—The higher classes ought to benefit the lower by their instruction, example, and protection. The nobility should be the political mountains, to *originate* streams of political blessing for the nation, and thus *produce* its gold.

STRAW *teaches that* we should remember that the bounties of Nature are not intended exclusively for man. The wheat-ear is to furnish *us* with food, but the straw is intended for the cattle: its tube is also an abode for insects, and its root for worms.

Illustr.—It is very humbling to human reason to remember, that *all* the Creator's purposes that related

to animal and inanimate objects, have been fully accomplished. Those which related to man have been made abortive.

STUBBLE *teaches that* the results of one blessing often prepare us for another. The stubble (the leavings of harvest) helps to manure the ground, and prepare it for another crop.

Illustr.—Education prepares us for employment; labour induces experience; suffering favours virtue; and poverty is frequently the only excitement which can properly rouse genius.

CHAFF *teaches that* things that are now perfectly *useless*, may have been of the greatest consequence; as the chaff, though useless when the grain is secured, was once necessary to its preservation.

Illustr.—The Dowager B., who is now a stumbling-stone to all her large and excellent family, was once most necessary to its existence. The dead kings in Westminster Abbey once shook the world, and are now inferior to worms.

The MOUNTAIN *teaches that* we must always part with some advantage to procure others. The mountain cannot raise our harvests; but it distils our water, and gives us metals, stones, prospect, and hardier trees.

Illustr.—The tradesman exchanges his money for articles of commerce; the scholar gives his health for knowledge; the popular barter quiet for reputation; and the fashionable ease for splendour.

The POOL *teaches that* Nature sets man a fine example of economization in all her arrangements. The pool is a reserve of superfluous water, which is of the highest consequence in times when there is no rain.

Illustr.—There is scarcely any thing of which men are economists but money. Of *time*, *thought*, *health*, *labour*, *speech*, and *influence*, they are prodigal indeed.

The WELL *teaches that* art is chiefly valuable, when it supplies the deficiencies of Nature. When the spring is exhausted, and the river empty, we sink the well.

Illustr.—There would, however, be much less art, if there were more knowledge of Nature. Mr. L. W. Spruce wears glasses, yet he has very fine and keen eyes; but, alas! the coxcomb has no sense of natural beauty. He *must* be fine.

The CAVE *teaches that* the farther we retire from the sun, the less is our light, and the more limited our vision. If you enter the deep cave, you exchange the beauties of heaven and earth, for the moaning winds, putrid vapours, or croaking reptiles.

Illustr.—How true does this hold of society! The recluse neither sees so much, nor in so strong a light, as the man who moves about in active society.

The SPRING *teaches that* a cause is of more importance than an effect. The spring is of more consequence than a river, because *it* may dry up; but a spring, ever flowing, will soon produce another river.

Illustr.—Hence it is that Christianity directs its disciplinary power more to the destruction of the causes of evil, than of its effects. Its maxim is, "make the tree good, and its fruit will also be good." How Divinely philosophical!

The BOG *teaches, that* while the present generation is living on the bounties of Nature, she is not forgetful of the wants of the next. The bogs and marshes of one age, become the fattest land for the following.

Illustr.—How analogous is this to the economies of Providence! Much as the Almighty is lavishing his goodness on every individual of the present generation, he has stores of equal, if not greater, goodness, for the endless successions of life that shall follow.

The CATARACT *teaches that* every thing is tending

to its proper station, whatever difficulties oppose the progress: water seeks the lowest place, and it will reach it, though it has to fall five thousand feet, or bore through a rock.

Illustr.—Every individual in society, by a law as certain as, that water finds the lowest place, is advancing towards his true destination; and as the obstacles to his advance become the means of increasing it, every good man should rejoice, and wait all "his appointed time."

Such are the Specimens which the author offers, to illustrate the manner in which the material Revelation *may be* explained. If it be objected to the Specimens, that they are not sufficiently spiritual to be called *revelations*, the author has only to add, that he *purposely* avoided giving to these Specimens a more religious character, for two reasons; first, because he does not presume to affix the actual and spiritual meanings of Nature; and secondly, because his design is to excite the attention, to the work, of those large classes who are not religious, and to whom more spiritual interpretations of the works of Nature, *in the first exposition of this plan*, might make it comparatively useless.

In this manner might every object which Nature includes, acquire a new value in the service of God and of man: and so beneficent would be the influence, and manifold the advantages of this method, suiting alike the cotter's brawny children, and infant princes, the precocious child, and that which other education could not improve, indeed, the offspring of every country and age, that society would be better rewarded by its cultivation, than it could be by the recovery of an "Alexandrian library." Does the reader suggest, *sæpe viatorem nova non vetus orbita fallit?* The author grants

the justice of the maxim, but thinks, *satius est petere fontes quam sectari rivulos.* Let this method be tried, as it doubtless will; and, though it may be at first difficult to turn the educational wheels from the ancient ruts, use will simplify the principles of such an exposition of Nature, and practice will bring its reward. Would any one ask the author for rules? He had none to guide *his* thoughts; but they suggest to others the following for explaining the material Revelation, as far as such an art is to be regulated by interpretative canons.

The conviction should be strong, that such are the intentions of the natural world, for it will not reveal itself to a scorner; and, if doubts be entertained of the legitimacy of the method, it will both maim the suggestive powers of Nature, and the associations of your own mind. The *interpreter*, if not the learner, of the material Revelation, should be also well acquainted with the subject of Natural History, and not less familiar with fundamental truths which, for this object, it is of consequence to express as briefly as possible. This method requires, also, that the peculiarity of an object should be made the foundation of the moral lesson; and, if some things in the natural world have many peculiarities, they will be the more affluent in instructive power. If the peculiarity of the subject be such *only* to the student, it will be much detriment to the moral service; though it is no more possible, nor, indeed, even necessary, that the interpretation of the material Revelation should be more uniform, than that of the verbal. It will, however, greatly assist an interpreter of the book of Nature, if he attend closely to the first suggestions of his own mind, when he examines a material object with the view of learning its lesson; since the first suggestion will be the purest result of the natural perceptions, having the least of the *artificial* influence of the laws of association. To trust solely, however, to the first suggestion, would be as unwise,

as to disregard it, for the analogy between the moral and natural object, should be such as will bear subsequent examination. To secure this, it will be advisable to examine closely in what the analogy or resemblance between the object and the moral consists; for, if it be merely a coincidence between individual opinion and material facts, or an analogy, that neither depends on general laws, nor universal truth, and which, in fact, is no analogy at all, but a forced and feeble likeness, only perceptible by the diseased sight of the student, between some fact in Nature, and an amatory sentiment or a frivolous conundrum, he may be assured, that he is misinpreting the material Revelation; and incurs, in a mitigated form, the malediction pronounced on those who "break one of the least of these my commandments, and teach men so:" and "shall be called the least in the kingdom of God." Another desideratum in this work is, that the mind of the reader of the material Revelation, should be as nearly assimilated to that of its Author as possible; for, as similar minds will have a quicker acquaintance and sympathy with each other's works and words, so the mind, that in devout intelligence, approaches nearest to God, will be the meetest for the interpretation of the wonders of the material Revelation; nor does the writer deny, that he considers "prayer and meditation" as necessary for the profitable digest of the material law, as for that of the one that is "written in a book." The greatest care should be also taken, that neither false facts, however attractive, nor frivolous morals should be used in this commentary on the visible world; always remembering the glorious maxim of law, in all cases of uncertainty, "*nobiliores presumptiones preferendæ sunt.*" For Nature, if consulted, as little sanctions diminutive spiritualizations of her facts, in which many have indulged, as that thankless indifference of the infidel heart, which pores over her leaves and stones, and counts the moral suggestions which they ever and anon make to his conscience, *accidents;*

and the innate and irrepressible disposition to regard them, as the weakness of education, if not the proofs of superstition!

Such are the rules which the author suggests. Does the reader exclaim how difficult! Is Greek or Syriac easy? Is it easy to master the difficulties of chemistry, or the toil of antiquities? Is it more easy to become an adept in the arts, or a proficient in the mathematics? Who, that himself, has ever trod the thorn-brakes and the cliffs of knowledge, represented the road as an alabaster pavement, or a flowered walk? Man feels the malediction, as much in the mental, as in the material world; and there he must earn his bread "by the sweat of his brow;" gather his gold by grains from the river's bed; or fetch his pearls from ocean-caves at the hazard of his own life, and often dive into awful abysses, to bring up nothing but the cockle shell or the weed!

[THE END.]

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